

A

RELATION

OF THE DEATH,
OF THE MOST
ILLVSTRIOVS LORD,

Sig.^r Troilo Saueili,

a Baron of Rome;

UNIV.
LIB.
CAMB.

Who was there beheaded, in the Ca-
stle of Sant-Angelo, on the
18. of Aprill, 1592.

With a Preface, conteyning diuers particu-
lers, which are wholly necessary to be
knowne, for the better vnderstanding
of the Relation it selfe.



Domine, quis similis tibi? Psal. 34.

O Lord, who is like to thee?

Permissu Superiorum, M. DC. XX.

Maure the 27 day being
on Sunday
due to us from Robert
Gonins for 2 weeks lodgms
one shilling 2 pence
on that day due to Honore
Shiner mynd gonns when
ad I payd out 3 pence to
the wash women for his
shirt and and a halpenny
for a haper of cobatto
due to me ~~off~~ of money
eight shillings for use
and all ^{241:02} eight shillings
I say by me John Ennes
William Robins owe me
3 pence and I owe him
for 2 pence of cotton
one shilling 4 pence



THE
P R E F A C E
T O
THE READER.

THIS *Relation* following,
hath beene
translated in-
to diuers lan-
guages; though not at all
into ours, nor yet so care-
A fully,

3 THE PREFACE

fully, into others, out of the true Original *Italian*, as I could haue wished. The differences between the copies, which walke vp, and downe the world, are not great; sauing, that when there is question of truth; and that, concerning a noble subiect; and the same, accompanied with variety of naturall, and liuely circumstance, I cannot find in my hart, to let any difference goe for small. I haue therefore, at once, taken both paynes, and pleasure, to

TO THE READER. 3

to draw store of copyes into
my hand, and it hath not
beene without successe. For
if I haue not layd hold vpon
the very first *Original*, which
was written by the Relatour
himselfe; I dare say, that I
am growne very neere it, &
that it is precisely true. And
this *Elogium* I will be bold
to giue to the Discourse,
which we haue in hand, that
it hath beene reade in seue-
ral countreyes with extreme
auidity. Nay perhaps there
hath not issued, in many of
these last ages, any one hi-

4 THE PREFACE

Historicall Relation, of a parti-

(a) The euluer accident, the (a) con-
relation sideration whereof, hath
follow- ing hath more often beene attended
ing hath been sel- by teares, then this.
been sel-
dome
read

without The (b) Person whome
tender- it concerneth, was a *Baron*
nes. of *Rome*, Sig.^r *Troilo Sauelli*;

(b) The a braunch, which sprunge
birth, & vp, from a root of as noble
person, bloud, as a most certaine
& parts extractiō from the ancient
of this Noble *Romans*, could tell how to
Man. make it. His person, & the
parts of his generous mind,
are best described in the *Re-
lation* it selfe, which follow-
eth;

TO THE READER.

eth; so that, I will not heere
by putting y ou to paynes,
preuent the pleasure which
there you wil haue to ouer-
take them: The cause for
which he suffered, is not
specified there at all, be-
cause his ghostly Father was
the penner of this narrati-
on; and it became not him,
who was the others Iudge
in foro Conscientie, to become
his Accuser, *in foro Curie*.
For although his crimes
were extant then, and are
so stil ypon Record; and that
the penitent did besids (for

6 THE PREFACE

his owne greater confusion,
and the exaltation of the
inuincible Patience, and
Mercy of Almighty God)
giue his Ghostly Father ex-
presse leaue, to declare his
sinnes to the whole world;
the Father yet, would by no
meanes accept of that liber-
ty; but speaking only in ge-
nerall wordes, of sinne at
large; he (c) burieth the par-
ticulers in profound silence,
and vnder the scale of *Con-
fession*, for reuerence of that
holy *Sacrament*, which must
neuer vpon any termes be
defaced. But

(c) The
inuiola-
ble scale
of the
Sacra-
ment of
Confes-
sion: &
how ten-
der a
good
Ghostly
Father,
is, and
ought to
be.

TO THE READER. 7

But I, who am free, will not consent to haue my handes tyed vp; but doe think it fit to let you know, that although his yeares were few, his crimes were great, & many; as doth stil appeare vpon the *Record* of his *Processe*. And betweene the sixteenth, and the eighteenth yeare of his age (till the former of which tymes, his vigilant, and holy Mother, was able to keep him in the discipline of piety, & vertue) he sprouted out, into great exorbitances; and

A 4

in

THE PREFACE

in the Company, and at the
 head of the (d) *Banditi*, he
 committed both rapes and
 murders, & murthers, with a most tem-
 pestuous, and transported
 mind. *Omnis* (e) *inimica amicitia*, *seductio mētis inuestigabilis*.
 He did too early, cast him-
 selfe into the hands of flat-
 terers, & wicked followers;
 and they made the way of
 sinne so smooth to him, as
 that he could not hold frō
 sliding through it. Nor was
 his tender youth so inno-
 cent
Sixtus Quintus, was one of the first, who broke
 their backe. (e) The bane which is brought
 vpon young noble men by ill company.

TO THE READER. 9

cent, nor his education so excellent, but that the moath, and canker of lewd company, did soon corrode it.

Yet euen heerein, was not his misery so great, as the (f) mercy of God, vpon this occasion, was infinite. His crimes were not known, but by such alone, as would not easily aduenture to draw vpon themselves, the displeasure of so greate a house as his, by detecting them. The manner only of his life, in respect of ex-

(f) It is proper to God alone, to draw good out of euill.

A s cesse,

10 THE PREFACE

cesse, and riot, was such, in
 the exteriour, as wounded
 his noble, and tender Mo-
 ther to the very soule. The
 passages, and proceedings
 whereof, are deliuered in
 the *Relation* it selfe, with so
 greate tendernes, in the
 person of her sonne, as stri-
 kes the hart of him that
 reades the wordes. I will
 not therefore touch that
 flowre, for feare of strikng
 off the dew, euery dropp
 whereof is a pearle. One
 circumstance only which is
 not mentioned there, I will
 heere

TO THE READER. 11

heer expresse; because it wil
not faile to serue, towards
the increase of compassion,
in all their mindes, who
reade this story.

You (g) shall therefore
vnderstand, that when the
Mother had vsed all other
possible endeauiours, both
diuine and humane, for
the reduction, and reforma-
tion of her sonne, and all in
vaine (for ought that she
was able to perceiue) she
caused him, for some offen-
ces (which yet, were farre
from being Capitall) to be
com-

(g) A cir-
cumsta-
ce of
great
impor-
tance,
towards
the mo-
tuing of
compas-
sion.

(h) This is the chiefe prison in Rome, as the Tower may be in London.

(i) Any little entrance into publique disgrace carryeth danger with it,

committed to Castle (k) S. Angelo; in hope that such a disgrace, with the help of tyme, would make him returne into himself. To this course she was the more encouraged, & in this hope the more confirmed, because by this restraint, he would be cut off from that ill company, which was the very pest, and poison of his soule. But see, and wonder at Gods prouidence. He (i) was no sooner in prison, but the fire of eager opposition brake forth of their

TO THE READER. 13

their hartes, whom, by his other more enormous insolencies, he had offended; for till then, it had beene smothered vnder the ashes of that respect, and reuerence, which they carryed towards the Dignity, & Nobility of his house. But now *publique Iustice* taking notice of his excesses; and *Pope Clement* the eight, in the beginning of his *Pontificate*, being desirous to shew a strong example, of what vnpartiall *Iustice*, the world was to expect at his hands;

(*especi-*

14 THE PREFACE

(especially in repressing;
& extinguishing that afore-
said damned crue of *Banditi*,
who were so pernicious to
the State of *Italy*, and of
whom this yong Lord was
growne a leader) did suffer
the law to passe vpon his
person (for his state was not
confiscated, but went to his
heyres, in bloud) . Being
euen yet therin, more *Iust*,
then *Clement*; though per-
haps he would haue been
more *Clement* in pardoning,
then *Iust* in punishing; if
he could, by way of anti-
cipa-

TO THE READER. 15

cipation, haue scene the
 beauty, and brauery of that
 noble spirit, which deser-
 ued to liue as longe, as a
 world can do; as a patterne,
 of a mind most rarely com-
 pounded, between perfect
 Christian piety, and vn-
 daunted incomparable ma-
 gnanimity.

(k) This
 Lady
 dyed in
 the year
 1621. and
 was bu-
 ried on
 the 21. of
 October
 in the
 Theg-
 times
 Church
 at Saint

But whylest the (k)
 Mother, and the Sonne, are
 both of them resting now
 in peace, and glory, as we
 may piously belieue; I know
 not

Andreas
 della val-
 le; wher
 she ere-
 cted cen-
 nialles
 to be
 sayd e-
 uery
 day, for

euery. She was of the house of the Dukes of Cassi; and
 sister to the Marquesse of Riues; her name was la
 Signora Flaminia.

16 THE PREFACE

not how, in this particuler,
to be silent, concerning the
powerfull, and wise, and
infinitely good (l) proui-
dence, of Almighty God,
towards both these seruan-
tes of his. For, by the way
of the (m) Crosse, he brought
the sonne, in a few momen-
tes of time, to haue a soule
in state of great perfection;
and he gaue him, in the
last houres of his life, that
most happy kind of *Purga-
tory*, wherein he might not
only suffer, in satisfaction of
the diuine *Iustice*, but passe
on

(l) The
proui-
dence of
God, de-
serueth
to be
deeply
ponde-
red, in
this par-
ticuler.

(m) The
Crosse is
the high
way to
heauen.

TO THE READER. 17

on by *merittes*, (all groun-⁽ⁿ⁾ No
ded vpon the mercy of *Iesus* action of
Christ our ⁽ⁿ⁾ Lord (as all merito-
merits are) towards instant, rious,
and eternall felicity. but by
the me-
rits and
first

And this he did, by as
contrary meanes, as in the
Ghospell he cured a certaine
Blind man, by (o) casting dirt
of Iesus
Christ
our
Lord.

vpon his eyes. For heer he v-^(o) The
fed, the most indulgent ten- omni-
der care of the mother, w. tency of
God, is
loued that Sonne, as her not tyed
to mea-
owne soule; towards the nes, but
workes
bringing that about, which his will,
how he
was indeed, to make him will.
happy in the end; but in the

B

meane

18 . *THE PREFACE*

meanetyme, was the occasion of his suddaine, and reproachfull death, whereby her very hart was to be broken. Taking him so from her sight, that so she might enioy a glorious sight of him for euer; & depriuing her of all humane comforts (which (for as much as concerned her) were abridged, & locked vp in him alone) that so she might, with contempt of the world, send her whole hart vp to heauen, whither now her treasure was gone before; and so
be

TO THE READER. 19

be rewarded, for that tender and entire care, which she had taken, for his pious education.

It (p) matters not much, what the blind, and dull world conceales; which placing fayth in fancy; and religious reason in the treacherous sense of flesh and bloud; thinkes all that to be misery, which carryeth the face of paine, or shame, or any difficulty; and that true happines consistes in rowing for a while in some boate (q) of musike, downe

(p) The blind & blocke-headed discourse of worldly men.

(q) A fit emblem to shew the vanity of worldly pleasure.

B 2 the

20 THE PREFACE

-the tide; though it carry
 them soone after, where
 they are either to be split
 vpon rockes, or swallowed
 vp by quick-sandes. Wher-
 as God knowes (yea & men
 who haue his grace, are not
 ignorant therof) that a course
 of felicity; not interrupted,
 nor checked by contrary
 windes, is a kind of fortune
 (for as much as concerneth
 the next life) which in this,
 deserueth rather pittie, then
 enuy; and that, euer since
 the death of Iesus Christ
 our Lord, the way of the
 Crosse

TO THE READER. 21

Crosse, is (r) not only the
 more safe, but euen the ^{(r) The}
 more honorable; and that ^{crosse of}
 the pleasures, and pastimes ^{Christ}
 of this life, ar but a kind of ^{our}
 butterfly, for boyes to play ^{Lord,}
 withall, & that the greatest ^{hath}
 earthly felicity, that euer ^{made}
 was enioyed by man, if it ^{miseri,}
 dyed not as soone as it was ^{to be-}
 borne (which yet is the or- ^{come}
 nary case of (s) worldly ple- ^{happy}
 asure) at least, if it liued til ^{World-}
 it could learne to speake, it ^{ly plea-}
 told as many lies, as it vte- ^{speakes}
 red wordes; and charmed ^{faire}
 them first, whom quickly ^{but it}
^{lyes}

22 THE PREFACE

after, it might lead towards
a precipice.

How desolate, would
a worldling thinke, that
the case of Signor Troilo Sa-
uelli was, in that night when
he receaued the newes of
his so instantely approa-
ching, cōrumelious death?

And of that deare Mother
of his, when she heard the
blow was giuen, which par-
ted that head from those
shoulders? And (c) yet with
all, is it both well knowne,
that the Mothers losse of
such a sonne, did cast her
much

(c) Af-
fliction,
made
the Mo-
ther, &
the Son,
seeme
misera-
ble, and
be hap-
py.

TO THE READER. 23

much more close, ypon an
vnion and sole dependance
for all her comfort, ypon
Almighty God; (wherein
the happines, which we can
haue in this life consists)
and it is morally certaine,
that the abundant grace of
Contrition, and Charity,
which God infused into the
hart of the *Sonne*, euen by
the occasion of his very sins
(so vastly & infinitely good
is God) did put him instant-
ly, after his death, into a
state so blessed, as that the
Pope himselfe, vnder whom

24 THE PREFACE

he died, and those *Princes*
amongst whom he liued,
and all the *Monarches* of the
whole world, may be ac-
counted to haue bin misera-
ble, according to their pre-
sent state, in respect of him.
Our deare Lord *Iesus*, be
eternally thanked (& not
only by vs, who know not
how to do it well, but by all
his holy Angells, and Sain-
tes) for his owne infinite
goodnes; since he vouch-
safes to (u) place the point
of his Honour, in shewing
mercyes, and working won-
ders

(u) He
could
easily
honour
himselfe
other-
wise,
without
any be-
nefit to
vs, if he
were so
pleased,

TO THE READER. 25

ders vpon man, so instantly,
so sweetely, so powerfully,
and so like a God. And for
hauing suffered, in his owne
sacred soule, & body, such
desolations, and torments,
as obtained, at the handes
of the eternall Father, not
only the remission of our
sinnes, (if we will serue our
selues of the *Sacraments*, and
other remedyes which he
hath left in the bosome
of his holy *Catholike Church*)
but the adorninge also of
our soules, with the inhe-
rent giftes, and graces of
B 5 the

the holy Ghost. And yet further, for that he hath knowne, how to make our very finnes, and greivous crimes themselves, the meanes, sometimes, whereby we obtaine greater graces, then (x) we should haue done, if we had not committed those very finnes. Let the whole world therefore adore thee, O Lord, and sing prayſes to thee; and let all the powers of all ſoules cry out, and ſay with that holy King, and Prophet *Dauid*, O Lord who is like to thee?

A

(x) This indeed is a mercy, which may well become the greatnes of our God.

TO THE READER. 27

A great example, and
prooffe of this power of
God, and of the diuinity of
Christ our Lord, and the
vnſpeakable bounty of the
Holy Ghost was the ſo ſpeedy
illuminating, & inflaming
the ſoule of this *Baron*.
Who, as ſoone as he recea-
ued the notice of his death,
did, in his proportion, fol-
low the example of the
Bleſſed Apoſtle. For as he, to
Christ our Lord, appearing
ſayd, *O Lord, what wilt thou
haue me doe*; ſo did this no-
ble *Caualliere*. of *Christ*,
gaid
when

28 THE PREFACE

when the Preist, & Lieuten-
nant of God spake to him,
gine himselfe away by these
words, as the Relation shew-
eth; Do (y) you, in the place of
God commaund me, I gine my
selfe, as bound into your bands;
and further it affirmeth,
that he suffered himselfe to
be managed, as if he had
beene made, of the softest
waxe.

(y) The
instant
quiet re-
signatio
of this
Baron
to the
good wil
of God.

It is not impossible for
a man to meete with some
Roaring Boy, who may
thinke that the Baron was
to submisso. But it is one
thing

TO THE READER. 29

thing to be a Roarer of the
damned Crue, and another
to be an humble member
of the body of Christ; who
assured vs, by his owne
sacred mouth, That ⁽¹⁾ *un-*
⁽²⁾ *lesse we became as children, we* *Hum-*
⁽³⁾ *should neuer enter into the king-* *mility is*
⁽⁴⁾ *dome of beauen. The world* *the true*
⁽⁵⁾ *was lost by the pride, and* *badge,*
⁽⁶⁾ *presumption of the first A-* *of true*
⁽⁷⁾ *dam; & repaired by the humi-* *Christi-*
⁽⁸⁾ *lity of the second. And* *anity.*
⁽⁹⁾ *he that considers well, how* *(10) The*
⁽¹¹⁾ *greate that Humility was* *incom-*
⁽¹²⁾ *and whose it was; and for* *parable*
⁽¹³⁾ *whose sake, and at the will* *humili-*
⁽¹⁴⁾ *of* *ty of*
⁽¹⁵⁾ *Lord.*

30 THE PREFACE

of whom, he exercised the
same; had need of a great
proportion of stupidity, to
make him thinke, that,
since God himselfe vouch-
safed to be at the command
of those base and impure
wretches, who tooke of his
cloathes, and required him
to submit himselfe to those
scourges, those thornes,
those nayles, those blasphe-
mies, for our sakes, and
sinnes; yet, on the other
side, this^(b) man, this proud
rebellious worme, this
crumme of dust, this drop
of

(b) An
vgly and
abhom-
nable
pre-
sumpti-
on.

TO THE READER. 31

of filth; might keep, for-
sooth; a kind of State, and
should not rather submit
himselſe (in imitation of
the humility of Chriſt our
Lord) not only to Superi-
ours, but to equalls, and e-
uen inferiours alſo, and in
fine to al (c) the world when
iuſt occaſion ſhould be of-
fered.

(c) This
is the
advice
of S.
Peters
Subdiſt

The ſoule of this noble
Man, was ſo well ſoftned, &
ſweetned, by the vnction of
the Holy Ghoſt; as that
neither the greatnes of his
Nobility, nor the ardour of
his

efforts
omni
creatu
ra

38 THE PREFACE

his youth, nor the naturall
boyling courage of his hart,
nor the fresh memory of
his prosperity, nor the vn-
expected arriual of his mi-
fery, could make (d) him
once repine, or keep him
from instantly abasing him-
selfe. But falling deeply v-
pon the consideratiō of his
sinnes; and weighing duely
how full of demerit he was,
in the sight of God; and
knowing exactly, that no-
thing is so truly ignoble,
as a soule which hath for-
feited his grace; and that
rich

(d) A
hart
which is
truely
touched
by Gods
holy spi-
rit, will
ouer-
come
strange
difficul-
ties.

TO THE READER. 33

rich, or poore, is little to the purpose ; but (e) that the thing which imports, is to be, or not to be, the seruant, or sonne of God ; it is not strange, to see him cast himselfe at the feet of common soldiars ; and to stretch out his hands, with such meeknes, at the will of the meanest Iaylours, for the loue of our Lord, to signify thereby the detestation wherein he had himselfe, for hauing so presumptuously offended, that *Eternall Maiesty*, which by all the Angells is

(e) where-
in eter-
nal, true
Nobility
doth
consist.

C

UNIV.
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ado-

(f) The
reasons
why he
was so
frequent
in con-
fessing
his sins.

From (f) hence also did
it proceed, that he so fre-
quently confessed himselfe,
in that last night of his life;
& could neuer thinke that
he had sufficiētly deplored
his errours, and detested
the discorrespondence, and
ingratitude, wherewith he
had answered, the vnspeak-
able benefits, of Almighty
God. Wherein if any man
should thinke, that he did
vse excesse; it will be much
more lawfull for me to
doubt, that himselfe, either
hath

TO THE READER. 35

hath a meane conceit of the
Infinite Maieſty which is of-
fended; or an ignorant ap-
prehension, of the deformi-
ty of al ſinne which is com-
mitted; or a proud, & pal-
try miſtaking, of the *No-*
thing which man was, till he
was created; and the worſe
then *Nothing*, which after-
ward he grew, by ſinning.
For (g) he that pōders theſe
particulers, as he ought;
and knoweth, that the of-
fēces into which he falleth
are innumerable; and that
the leaſt of them, which is

(g) If
you
weigh
theſe
thinges,
wel, you
will
change
your
wondering at
him, in-
to wonder-
ing at
your
ſelfe.

committed against an *infinite* *Maiesty*, in respect of the object, is also infinite; and that, as no one good deed shalbe vnrewarded, by the rich Mercy of God, in Christ our Lord; so no one trāsgression shal be left unpunished, by his exquisite Iustice; will easily belieue, that in the space of a night, it is hard for one to be too curious, & too carefull, in setting straight the account of his whole life, vnder the piercing eye of Almighty God. But this *Baron*, did,
euen

even by moments, in that short tyme which was left, by the goodnes of God, acquire new ^(h) light, & gaine new loue of our Lord, and new contempt, & detestation of himselfe; and in the strength thereof, he found some actions to confesse, which he had not concealed to be sinnes before; & others which he had confessed, he had confessed with a sorrow, far inferiour, to that which then he felt.

^(h) Great light of God is wont to breed greate loue of him, & greate sorrow, for ha-ving so shame-fully offended him.

For abstracting from the consideration which he

had of his sinnes, against God (in respecte whereof; no soule is sufficiently able to quake, and tremble vnder him) I trust there is not a readers eye in the world so dimme, as not to discern his vndaunted hart. And

(i) The vndaunted courage of this Baron.

(i) that, no thought of death, had any power, to take the least clarity from his vnderstandinge; the least presence from his memory; the least agility from his witte; the least order from his speach; or so much as the least *puntillio*, from the

the ciuill respects and complementes, which are vsed amongst persons of his Nation, and Condition. Nor yet, on the other side, shall any man haue reason to thinke, that the punctuality, which (throughout the processe of this *Relation*) he shall find to haue been obserued by the *Baron*, in this

last (k) kind of courtesy, did proceed from the least affectation thereof. Perhaps, if we looke neere home, we may find some example to haue been giuen of this, not

(k) This courtesy & complement was not affected, but free and naturall.

longe agoe ; but in the present case , no suspicion of it, can be intertained; both for many other reasons, which will occurre to him that readeth the *Relation* ; and because (as I sayd before) these exact tearmes of Honour , and other respects to the company, which then is present, are as it were naturall to men of his country , and quality ; and there would cost them more paines , to omit them (vnlesse their mindes were put into disorder , by some passion)
then

TO THE READER. 41

then it would cost others,
to obserue them, where they
were not so naturall, as be-
ing learnt by industry, and
art. But yet, that in so sad
a case, this man, would,
for good manners, forbear
to set vp his leggs; or would
not so much, as stretch him-
selfe in the sight of others;
though his body did much
incline him to it (according
to that mention which the
Relation makes therof) may
wel go for a great argument
in him, of ciuility, of mo-
desty, and of magnanimity.

(1) The
seuerall
māners,
of treat-
ing de-
linquēts
in seuer-
al coun-
tries.

And this is that which I thought fit to represent to you, by way of *Preface*, to this *Story*. You will find the traces & foot-steps of putting men to death, and of the proceedinge which is held with (1) delinquents, to be very different, from that of our Countrey, both concerning the body, and the soule. I take not vpon me, to say which are better, and which are worse. With vs, the *Processe* of criminall persons, is euer made, in the face of the world; but they
are

TO THE READER. 43

are not suffered to haue any
aduocates who may defend
their causes . In most other
Countrys, the delinquēts
are permitted to haue Ad-
uocates , but the *Processe* is
made , though in publique
Court, yet only in presence
of the Iudges and some few
Aduocates , and Officers .
With vs, the delinquēts are
suffered to liue some dayes
after their comdemnation;
which certainly is meant
in compassion to them ; in
other parts , after they are
iudged to dye, and that so it
is

44 THE PREFACE

is declared, they thinke they do men a greater courtesy, in putting them quickly out of paine. With vs, there is no difference in the manner of death, between a Clowne, & the best Gentleman of the Kingdome, vnder the degree of a *Baron*, vnlesse it be, in some very rare case, by most particular fauour of his *Maiesty*; but in all other places, that I haue scene, all Gentlemen are beheaded, to distinguish them, frō such as are ignoble. With vs, no indignity
is

TO THE READER 45

is euer done to a Noble man
of (m) Title, by binding of ^{(m) such}
his hands, or armes, or the ^{as Barons}
like ; and that custome I ^{are, and}
commend, as full of Ho- ^{al about}
nour ; but in many other ^{them.}
places, they beare no such
respects ; in regard of the
experiēce which they haue
found, and ~~f~~ feare, which
still they are in, of insolē-
cies.

But for as much, as
concernes the comfort of
criminalls, in the prepara-
tion of their soules, towards
the death of their bodyes,
I can-

46 THE PREFACE

I cannot but note it, as a point of charity, and piety most (n) remarkeable, that in very many of the good rownes of *Italy* and *Spayne*, there are certain *Companies*, or *Confraternities*, of Gentlemen, well borne and bred; who put this obligation of duty vpon themselves, to visit the prisons, especially in the night prece- dent to any executiō. And, togeather with Religious persons, and Ghostly Fa- thers, they watch, and pray, and exhort, and comfort the

shall m
to be
(n) It is
the grea-
est cha-
rity, to
help me
to dye
well.

TO THE READER. 47

the poorest criminalls of
the Country, with the same
industry, & charity, which
is heere, afforded to this
Noble man. And they ac-
company them all, to their
death, and sometimes, they
discharge their dying harts
of care; either by vnder-
taking to pay some of their
debtes, or by assisting the
poore wife, and children,
which are left behind; or
by obliging themselves, to
get (o) *Masses* celebrated for
their soules. And in con-
formity of these good en-
deauours.

(o) S.
Monias
vpō the
point of
her
death,
desired
S. Augu-
stine her
Sonne,
that he
would
pray for
her soule
at the al-
tar, whē
she
should
be dead;
and so
he did.
Vide
August.
Confes. l.
9. cap. 224
& 11.

48 THE PREFACE

deauours, we see men dye in
those partes, with another
manner of disposition to-
wardes God, then vsually
they haue with vs. Where
it is a lamentable thing, to
see many of so profane stu-
pidity, that after liues most
lewdly lead, they go either
drunke, or dauncing to the
gallowes. As if, they were
but to dye in a play; or as if,
after this life, there were no
immortality of the soule;
or els, at least, no account
to be rendred, I say not, of
idle words (which yet must
be

TO THE READER. 49

be done) but of most wicked deeds, wherof many of them are guilty.

The example which heere we haue in hand, will read, to all the Readers of it in generall, a good lesson of humility, patience, courtesy, magnanimity, obedience, and charity. And (p) (p) All kind of people may profit, by the good lessons which are heer deliue. red. it may serue for an instruction, not only to such as dye, by the hand of human Iustice; but to al them also, who are to dye by the hand of God, as we al shalbe sure inough to do. That so, we

D

may

30 THE PREFACE

may the better take heede
of sinne, which is to be so
bitterly bewayled; and the
more deeply we be fallen
into it, the more instantly
we must implore the mer-
cy, & goodnes of Almight-
ty God; and dispose our
selues to the doing of pen-
nance; that so, by his fa-
uour, we may secure our
soules, from the danger of
being plunged, into that
lake of eternall paine. This
lesson I say, may reach to al
Readers in generall. But
particuler Readers may
take

Of Signor Troilo Sanello. 63

friend, (t) sayth he, behould, (f) The
I am heere, ready to obey thy ^{carely,}
will, and the will of all the ^{& hum-}
world, since the will of God is ^{blerefig-}
such. Hauing maniced him, ^{nation}
they (s) lead him towardes ^{of this}
the Chappell; when, at the ^{Noble}
issue out of his chamber, he ^{man}
blessed (h) himself, the best ^{(g) By}
he could with the signe of ^{this time}
the holy Crosse, with both ^{others}
his hands; and casting vp ^{were}
his eyes to heauen, he pro- ^{come in,}
foundly sighed. For, seeing ^{(h) He}
perhappes, that there was ^{armed}
more ^{himselfe}
^{with the}
^{signe of}
^{the holy}
^{Crosse}
^{Ad om-}
^{nem}
^{Sum, ad}
^{omnem}

*inaccessum manus pingas Crucem: At euery action, and
in euery motion let thy hand make the signe of the
Crosse, D. Hier. epist. ad Eustoch, 12. cap. 16.*

84 *A Relation of the Death*

(1) There are Congregations of Gentlemen in Rome (as there are also in other great Cittyes of Italy & Spayne) who employ themselves for the helping of condemned men, to dye well. The Governour and Proueditore are chiefe officers of these Congregations.

more people, then might be needful for the changing of his lodging, This, sayth he, is another manner of busines, then to change me only, from one place to another; but by the grace of God, I am ready for all.

Thus, silently going downe to the Chappell, he was mett by the (1) Gouverneur, & the Proueditore, and by three others of them, who are called *Confortatori della misericordia*, in a fashiō, very sutable to the occasion. Then one of them sayd to

Of Signer Trilla Sautelli. 65

to him in this manner: My²²
Lord, the houre which God²²
hath prefixed for you, is e²²
uen run out; render your²⁸
selfe into his mercifull han²²
des. And he, without be-
ing troubled, otherwise,
then by fetching a sigh
(which yet was both soft, &
short) did answer thus;
*Let God be blessed; behold I ren-
der my selfe to him; and dispose
you of me* And so those good
and charitable Brothers of
that Congregation, with some
Fathers of the Society of Je-
sus, casting theselues round
E about

66 *A Relation of the Death*

about him; and endea-
vouring to sweeten the bitter-
nes of that newes, by dis-
creet & decent meanes, did
comfort him the best they
could. He yielded to all,
& did even preuent them;
& then, knocking his brest,
and bowing down his head,
and kissing the *Crucifixe*, he
demanded pardon, and like
gentle waxe, did suffer him-
self to be managed by them
all.

One of those *Conforta-*
tors, did, before all other
thinges, put him in mind
of

Of Signor Traile Sanelli. 61

of making his *Confession*. Vpon the very first naming whereof (recollecting himselfe) he sayd, *And (k) where is the Confessour?* And they ^{(k) The first thing he did, was to confesse himself.} shewing him a Priest of their Company, with his *Albe* ^(l) vpon his backe, and his *Stole* about his necke (that afterward he might say Masse, in the proper tyme) the first thing he did, ^{(l) these are some of the sacerdotal vestmentes which are vsed in the celebra-} was to be confessed; and we all went out, to leaue the place free to them.

He being confessed, and ^{ting of Masse.} we returned, we began to

88 *A Relation of the Death*

dispose him, towards a good
end, by diuers spiritual ex-
ercises, fit for that purpose.
And after many had spokē,
I also beganne thus to say;
Signor Troilo, This is that
passage, which whosoever
doth once make well, doth
acquire eternall felicity; &
if once it be ill made; it
draweth after it, an euerla-
sting misery. It now imports
your Lordship to make it
well, that you may escape
that eternity of torment.
This passage is narrow, vn-
euen, hard, & full of stones,
and

Of Signor Troilo Sanelli. 69

and thornes; all the world
doth see it, and your Lord-
ship finds it by experience;
but (m) behold sweet Iesus, (m) Our
who, by his goodnes, will Lord
euen it all. Cast your selfe, Iesus,
my Lord, vpon him; and dothe.
then you will be able to say uen, the
with courage, Omnia (n) pos- vneuen
sum, in eo qui me confortat. way of
death.

He answered thus, with (n) I
a cheerefull, and euen smi- can do al
ling countenance, Omnia pos- things
sum in eo qui me confortat. in him,
By that
the mercy of my deere Iesus, I coforta
know the necessity of making this me.
passage well; I acknowledge his
and

E. 3

pro-

70 *A Relation of the Death*

prouidence ouer me, and to his
prouidence I add, that, of his
loue. For as much as with extra-
ordinary loue it is, that he hath
brought me hither. I see it, I cō-
fesse it. And how often, deere
Father, haue I beene, as I may
say, in the very lawes of death;
which if at that tyme it had sei-
zed vpon me, infallibly this
soule, and body of myne had pe-
rished. Behold (o) the cunning of
my Christ; to saue me, he hath
made choyce of this way. And
then bowing, & baring his
head, and with great life of
spirit, raysing himself from
his

(o) He
acknow-
ledgeth,
and ac-
cepteth
of Gods
proui-
dence,
with
great a-
lacritie.

Of Signer Trillo Sazelli. 71-

his chayre, he further added; I accept of this election, which God hath made; & then casting himselfe vpon his knees, before the Altar, Nay I thanke thee (sayth he) O my good Father, for thy so faythfull, and louing care of me; who haue not only beene a wandering, but a contumacious Sonne of thyne. To thee it doth belong, to smooth and euen the ruggednes of this way; since thou hast been pleased to addresse me by it. And so, bowing his face euen almost downe to the ground, he remayned a

E 4

while,

71 *A Relation of the Death*
while, in mentall Prayer :

Being therefore wished
to sit downe, he was scarce
setled in that posture, when
turning towards me, he
sayd thus, in myne care :
You, whom through my good
fortune, I haue beere, to help
me, in this so weighty and high
affayre, in the place of God do
you commaund me. I (p) giue
my selfe, as bound into your
hands. The Prince hath dispo-
sed of my body; do you as much
with my soule. I sayd therefore
to him: I first desyre, my
Lord, that you make the
pro.

(p) He
giueth
himselfe
away to
his Gho-
stly Fa-
ther.

protestation (q) which is wont (q) This
to be beliuered by such as is a decla-
are going to God. Which ration of
being publikely pronoun- his fayth
ced by him, with great sense with an
and spirit, (he taking vp entiere
& repeating my wordes.) submission to
I the good
aduised him further thus: will of
God &c
Yow shall now make all
those actes of Contrition,
which I shall call to your
mind; hauing the eyes ther-
of, first bent vpon God,
being offended, as a Crea-
tour, as a Preseruer, as a
Iustifier, and as a Glorifier.
Next, vpon your selfe, who

E s

haue

" have offended him ; being
 " his creature , his household
 " seruant, his Christian slaue;
 " and one so deeply obliged ,
 (r) For by his benefits . Thirdly ,
 who can euer call vpon the offences themsel-
 to mind ues which you haue com-
 all his mitted ; and be sory at your
 particu- hart, for hauing committed
 ler sins . them ; and (r) if not in par-

(b) He had al- ready confes- sed his sinns ; & now he is but exhor- ted to renew his sor- row for them .
 ticuler for them all, at least
 for the (s) most greiuous of
 them, which shall represent
 theselues to your memory .
 Fourthly , vpon the good
 which you haue omitted ; &
 the tyme which you haue
 lost

Of Signor Troilo Sanelli. 73

lost ; and the yeares that
you haue mispent . Fifthly ,
vpon the scandall which
you haue giuen . And if any
thing more be to be done ;
if (t) to make restitution ; (t) We
eyther of fame , or goods ; cannot
be saued
if to pardon others , or to vnles
first we
aske pardon your self , resto- make
restitution , as
re , and pardon , and aske well of
pardon . If to perfourme fame , as
any vowes , or fulfill any of goods
promises , performe , and if it lye
in our
fulfill them . Or finally , if power ,
you leaue any debts , or if
you will make any signifi-
cation of your repentance ,
and

„ and pious end, you are now
 „ to put your hand to worke.

To these thinges he
 offered himselfe most rea-
 dily; and did execute them
 all, with so great deuotion,
 that euery one now began,
 to change his style, in spea-
 king to him. And finding,
 that whereas before, they
 thought they should haue
 to do but with a yong man,
 or rather but with a youth,
 and weakeling, (u) they
 were now to treat, with a
 manly, generous, and ripe
 Christian (far superiour to
 that

(u) He
 infinitely
 ouer-
 came
 their ex-
 pectatio.

Of Signor Trillo Saueils. 77

that, which might perad-
uenture haue been expected
of him) one of the Confor-
tatori, began with greate
discretion, to discourse vpon
on the horroure of Death,
which our most sweete
Christ Iesus, did by his
agony dispossesse of bitter-
nes. Confide, saith he, and,,
cast your thoughts vpon,,
him, and say, Pone(x) me Do-
mine iuxta te, & cuiusuis manus
pugnet contra me. And if now
you find any bitter tast in
death in this short night,
as without fayle you will,
say, me.

(x) Place
me, O
Lord,
neere to
thee, &c
let the
hand of
any o-
ther
fight a-
gainst
me.

(y) O
my Fa-
ther, not
as I will,
but as
thou wilt
thy will
be done.

say, *Pater (y) mi, non sicut ego
nolo, sed sicut tu, fiat voluntas
tua,*

The contrite Lord
made answer thus, The
wickednes of my life doth fright
me, more, then the bitterness of
my death; O how wretchedly haue
I spent these eightheene yeares?
How ill haue I vnderstood my
Saviour? How vngratefull haue
I beene for his noble fauours?
How rebelliously haue I liued
against his lawes? And how
haue I run like a wild, vnbridled
horse, in these later yeares of
mine, without any manner of
restraints

Of Signer Trillo Savelli. 79

restraint, wheresoever the present occasions, or conversations, or (2) rather (for I haue sayd ⁽¹⁾ The ill) wheresoever myne owne passions, and blind affections, had a ^{sinner, is} mind to plunge me? It is I, and ^{only to} none but I, who did precipitate ^{blame} me; and yet you bid me fixe my ^{himselfe} thoughts, and hopes vpon God; and say, *Pone me Domine iuxta te, & cuiusuis manus pugnet contra me, fiat voluntas tua.* ^{for ha-} ^{uing sin-} ^{ned.}

Vpon this, another of the *Confortatori*, did thus proceed. It is an acte of magnanimity, not to feare the angry face of death; & of

80 *A Relation of the Death.*

of humility, to acknowledge
our offences; but of confidence, to hope for pardon,
as your Lordship doth;
who well may say, *Propter
nomen tuum Domine, propitiaberis
peccato meo, multum est enim.*
For thy names sake O Lord
thou shalt forgiue my sin,
for it is great. O how great,
sayd Signor Troilo? Euen as
greate, after a manner, as is
the mercy of God, which is
immense.

The Proueditore then
sayd; Your Lordship, may,
if you so be pleased, make
your

Of Signor Troilo Sakelli. 81

your last Will, and Testament; to the end that no other thought may sollicite you, but of your soule alone.

Heere upon the Baron, without the least delay, by way of answere, did bid the write. And hauing taken out of his pocket, a little note, which he carryed about him, he did suddainly dictate his Testament; wherein he deliuered some particulars, which, in my opinion, are very considerable. First, (a) of tender Deuotio;

(a) The considerations which may be made, vpon the manner of penning his will.

F

soule

82 *A Relation of the Death*
soule to God, by most deare,
and religious wordes; Se-
condly, of Ripenes, which
was more then of a young
man; because, in a most par-
ticuler manner, he had re-
membrance of all his ser-
uants. Thirdly, of a most
liuely Contrition; because,
with a most profound, in-
ternall affection of mind,
he demaunded pardon of
many, euen by name. Four-
thly, of great Magnanimi-
ty; because he coniured the
Lady his Mother, that she
would pardon all his aduer-
saries,

faryes, as he himſelfe did
pardon them a thouſand
tymes ouer. Beſeeching ^(b) what
her, by a long, and chriſti- a true,
an circuite of wordes, that and no-
ſhe would neuer reſent his ble
death; but he layd the fault Chriſti-
vpon himſelfe, in al things. an hart
waſt his?
Fiſtly, of Religious Piety;
leauing large almes to ma-
ny Churches, & other ho-
ly places; accommodatig
many poore ^(c) Virgins, ^(c) This
with dowryes, at the parti- is a de-
culet diſcretion, and to be uotion,
performed by the care of and cha-
his heyres; that God might rity,
much v-
fed in
Italy.

84 *A Relation of the Death*

the rather haue mercy on him. Sixtly, of entiere Iustice; because he tooke care, that euen more then was due by him, should be restored. Seauenthly, of noble Gratitude; because he rewarded, whosoeuer had done him any seruice in prison. Eightly, of affectuous Reuerence; because he did in a most sweet, and deere manner, aske pardon, of the Lady his Mother, & of the rest of his kinned, besides the expressing of other complements.

Having

Of Signor Troilo Saucelli. 25

Having ended his last
Will, VVell Syrs (sayth he)
behold we haue this residue of
tyme, now wholly free, for the
care of our soule. And turning
towards me, he sayd, It (d)
is in your hand, and therefore
dispose of it; for this only is
now, in my power to giue you
I then, by way of answere
sayd, Giue your selfe, my
Lord, to I E S V S. I do so,
sayd he; and he sayd it in-
stantly. And I againe, Giue
your selfe wholly to him.
He sayd, I do. Consecrate
your selfe; he stil sayd, I do.

F. 3. Make

(e) As all
grievous
sinners
are, if
they
do not
thorough-
ly repent,
which
no man
can be
sure that
he hath
suffici-
ently
done,
though
he may
haue
great
hope
thereof.

(f) A te-
stament
is not
valide
there, if
it haue

not seauen witnesses at the least.

Make your selfe, sayd I, en-
tierely his. But how (sayth
he) O Father, shall I make my
selfe entierely his, if I be vn-
worthy, and if perhaps, I be an
enemy (e) of his. But in the
meane tyme, whilest the
Will was in writing, he that
wrote it, put vs in mind,
that it was to be publikely
read; that so it might be
shut vp, with a due^(f) num-
ber of witnesses. And why-
lest this was in doing, that
is, whylest the Notary was
reading of it; three thinges
of

of some consideration did
occurre. The first, that whe
he read how he recommen-
ded his soule to God, My
body (sayth he, (drawing
neere me, according to his
custome) I dispose not of; for
now, it is no longer myne. It
once was myne, and I would it
had not beene so; but (g) it is
more the reason, that I hauing
had so great care of it, in my
life tyme, for my punishment,
should not be suffered, to haue
any power ouer it, now in my
death. Let them therefore doe
with it what they will, for I

(f) For (g) He
acknow-
ledgeth
the pro-
vidence,
and iu-
stice of
God, in
all things

sacrifice it to God whatsoeuer it be. Father, will not such an oblation as this, doe me good? It will, said I; without doubt it will; and what (h) more acceptable oblation, can be made to our Lord; then that of the body? The second, That when the Legacies were read; it being obserued, by the manner of expressing one of them, that he deliuered himselfe as faulty, in a certaine thing, wherein indeed he was not so; and therefore the Will was to be redressed, as I desi-

(h) For he that giues his body, doth shew in good earnest, that he hath already given his soule.

desired, which serued not
only, (as before) for secu-
ring of his conscience, but
for the sauing also of his
honour. Vpon this, putting
off his Montiera, or capp,
O Father, saith he (and he
did it halfe smiling) are you
now taking care of my reputa-
tion, and of the puntillios of
Honour, and of that smoake or
vanity of the world? Let my
soule be saued, & let al the vaine
Honour perish, which I eyther
had, or might haue had. Do
you not remember that which
euen (i) now you sayd, Mihi

(i) This
is not
mentio-
ned heer
before,
but he
said also
many
other
thinges
which
are not
mentio-
ned in
this
short
Relatio,

(k) The
world is
crucified
to me,
and I to
it.

mundus (k) crucifixus est,
& ego mundo. In a word, let
not the soule be touched, but let
my Honour be blasted, according
to that accoumpt, which the
blinde world is wont to make
of Honour; that it may serue
as a part of the punishment,
which is due to me. The third,
that at the same instant, his
hat was brought him; and
one of his people, being
desirous to take his Montie-
ra from off his head, what
are you doing sayth he? They
answered, they would giue
him his hat. But he bad
them

Of Signor Troilo Sanello. 92

them let it alone, saying,
That it imported not; and he
added, with a soft voyce,
Looke heer a whyle; they would
faine honour this head of mine,
which I am to loose, within
few haires, for my finnes.

The Will being then
read, and shut; he throw-
ing himselfe, as it were
vpon me, with a most mo-
dest kind of sweetnes, said,
Father I am already reconciled;
but I would faine make a gene-
rall Confession of my whole life,
to your Reuerence. And althogh;
since I came into prison, I did
the

the same, in effect, at the instance of my Lady, my Mother; yet know, that I had then no light, or feeling of my sinnes, in respect of that, which now I discover in my hart. For, One thing it is, deare Father, for a man to confesse himselfe, when

(1) There are eue-
ry wher
to be
had little
bookes,
of ad-
dresse,
wherby
men are
taught
how to
confesse
their sin-
nes exactly.
be is in the sight of death; and
another, to do it not thinking of
death; or at least, but confide-
ring it, as a far off. And so,
calling for a (1) little booke,
which he had aboue in the
prison (shewing a man the
way, how to confesse his
sinnes, exactly well (which
his

his good MOTHER had
brought to him some dayes
before) he began his confes-
sion. Wherin, my Lord God
doth knowe, that, as it is
lawfull for me, by that most
ample authority, which
himself gaue me, to declare
as much thereof, as I should
thinke fit; so if I were able
to expresse it, I say not, that
Rome would be astonished
at it, but all Italy would be
so. For if I speake of the
exact manner that he held;
for as much as concerned
the particuler descending
euen

(m) Con-
fession is
no such
curfory
or super-
ficiall
thing, as
they
which
know it
not, con-
ceale, &
say.

such to idle wordes, and
anie other (m) such little
thing, me thought I was
hearing some well exercised
Religious man. In the ex-
plicating of circumstances,
and the ynfolding of intri-
cate and intangled cases, it
was, as if he had bin some
profound Deuine. In rela-
ting the determinate num-
ber, & the various kindes
of his sins; he made prooffe
of one, who had a most
fresh, and happy memory.

This rare Gentleman
pawling now and then, be-

tweene the Confession of
his finnes; and suffering
certaine teares to fall qui-
etly vpon my knees, he
would be wiping them
away; and that being done,
he would often vse to say
with sighes; O Father, how
good hath our Lord been to me?
Let him now be blessed, as often,
and yet more often, then I haue
offended him, in my former life.
Whylest he was accusing
himselſe of his faults, he
would expresse the, in cer-
taine few, but they all liue-
ly, and most pious wordes;
and,

98 *A Relation of the Death.*

(o) He
pawled
some-
times
between
both to
rest him-
selfe, &
to recall
his sins,
most
freshly
to his
memory
as for
though
it were
inter-
rupted,
it was al-
but one
Confessio,
till the
Abolu-
tion were
given.
(p) An
admirable

and in som particuler cases,
so dearly tender; that, in
his countenance, one might
see euident signes, of how
his very hart, was euen rent,
within. So that between (o)
the times of his confessio, the
Confortatori, (doubting least
perhaps he might grow to
faint) would be asking him
if he needed not somewhat
to restore, & comfort him-
self. To which he answered
(speaking priuatly, & more
then once to me) This (p)
only comfort, or restorative I
would
Contrition.

would desire; That my very hart
might burst for griefe; and sa-
tisfaction might so be (q) giuen,
for my finnes, if perhaps euen
that, would serue the turne.

(q) To
the iusti-
ce of
God; his
sorrow
being
dignified
by the
death &
passion,
of Iesus
Christ,
our
Lord.

But for as much as, to
my thincking, he did melt
as it were by so enlardging
himselſe in his *Confession*, I
had an eye vpon him, and I
ventured to say thus vnto
him. My deare Signor Troi-
lo, be not so excesssiuely cu-
rious, and particuler, in
accusing your selſe; especi-
ally of those your former
finnes, which lye not now

G vpon

(r) See
how
truely
this hart
was tou-
ched
with sor-
row for
his sins;
and the
know-
ledge of
himself.

vpon your soule. O (r) Fa-
ther (sayd he) I haue wasted
my whole life, in offending God;
and will you haue me, or shall I
content my selfe, in one single
houre, to demaund pardon of so
many offences? So long in sinning,
and so short in confessing my
sinnes? That I am troublesome
to you, my deare Father, I well
discouer; but what can I doe
withall, if I be forced to it?
And heer againe, he began
to make for himselfe, a very
bath of teares. And inter-
pretinge what I had said,
after his owne conceite,
he

Of Signor Troilo Saneli. 99

he added, with teares redoubled, And this also do my sinnes deserue, by way of punishment, that hauing cast so much, and so much time away, in preiudice of my saluation, I should now want time, wherein

I might euen confesse my sinnes: (s) To do a
Pardon me, deare Father, and good worke
endure this trouble for the loue by the
of God; for you shall (s) merit, grace, &c
in his sight, by helping this poore loue of
soule of mine, towards saluation; God, is
& I will remaine with obligati- merito-
on to you, when I shall go by the rious;
mercy of God & your good mea- for lo
nes, into the place of rest. And Christ
And hath
made it.

G 2

finding

finding that still he grew in teares, I confesse my weaknes, for I was not able to containe my selfe, from expressing also tendernes, by teares.

As soone as he perceaued this, he said; *Father, your Reuerence weepes, and yet you weepe not for your selfe, but for me; and yet you will not haue me weepe, for my selfe.* But then, both of vs being silent for a time, he after, began againe to confesse, with those accustomed short words, but full of substance, and

and propriety; making me write down al those things, which he confided to me, for the dischardge of his conscience. Whilest I was writinge, he would needes for his contentment hold the Standish, in his owne hands; and read those lines, when I had done; and kisse them, and then bath them in teares.

But of nothing did he accuse himselfe so much, as of all that, which had any relation to the Lady, his Mother. Nor am I able by

any meanes to expresse ,
 with what aboundance of
 teares , he accompanied
 those accusations of him-
 selfe . For , beginning euen
 from his very Infancy ,
 Father (sayth he) I (t) haue
 committed many offences against
 God; yet at this tyme, me thinks,
 I am not so much afflicted for
 any thing , as for not hauing
 knowne, how to serue my selfe ;
 of that tender loue , and pru-
 dence, and patience , which my
 Lady my Mother, expressed, in
 the education of me . For euen
 when I was yet a child, she gaue
 me

(t) A
 large
 expressi-
 on of the
 vnspea-
 kable
 greife he
 had, for
 his diso-
 bediēce
 and in-
 graticu-
 de to the
 Lady his
 mother.

Of Signor Troilo Sanelli. 103
me in charge, to certaine learned
and religious Preceptours; who
till I arriued to haue sixteene
yeares of age, did with great fi-
delity, and sufficiency, teach me,
not only the litterature of Hu-
manity, but Philosophy also.
And so did they further shew,
how I was to addresse my selfe
towards piety, by their good
example, and aduice. Nor yet
content with this; how sollici-
tous was she also, to procure by
many other meanes, that I might
proceed, both in Learning, and
Vertue? For (u) concerning
that of Learning, she gaue me

(u) See
here the
Image,
of a holy
and ten-
der-har-
ted mo-
ther.

104 *A Relation of the Death*
store of bookes, of tyme, of oportu-
nity, and a thousand tender
fauours she did me, which were
conuenient for those yeares of
myne. And for the inducing me
to Vertue, she addressed me to
choyce of good Conuersations,
spirituall Discourses, excellent
Sermons, and Persons, who
might from tyme to tyme giue
me counsaile. Commanding me,
and causing me to be lead to
Confession; not only vpon
all the principall Feastes of the
yeare, but once moreouer euery
moneth.

And, till this very tyme,
when

Of Signor Troilo Sauelli. 105

When I am speaking to your Reuerence, you may, if you will take the paynes, find among my papers, most euident testimonyes of what now I am saying; and especially (x) a short manner of Instruction, how to spend the whole day, well. The things besides whereof she did admonish me, were in a manner, infinite. ^{(x) Note the diligences which this holy mother did vse, for the pious education of her sonne.} When I was yet a little one, she kept me in bridle, by threates, yea and by stroakes sometymes; and when I was growne elder, she endeauoured to do it, by the faire meanes, of requests, and promises; and oftentimes, with

so many teares, as that now,
they are as many launces to passe
through my hart. For this, did

(y) Bles- she procure that (y) blessed man
sed Phi- Philippo, of the Chiesa noua
lippo, to assiste, and hold me, when I
Nerio, was his confirmed; and that af-
was his Godfa- ward I should make particuler
ther, at Confir- friendship with him.
mation.

The She kept me far off from loo-
Chiesa king vpon ill examples; and held
Noua me neere her selfe, after the
was a new Church,
wherein manner, as I may say, of a Re-
God was ligious life; exhorting me often,
serued by him day and night, that I would liue
and his, No,
I do not

ordinarily translate these names, out of Italian, be-
cause they are proper, either to persons, or places.

Nobly, (z) and like a Christian. (z) True
 Nor did that blessed mouth of hers, ever cease to say, Troi-
 lo, my Sonne, feare God, & true No-
 loue God. For this did she bility.
 take vpon her, the gouernement
 of all my (a) Castles; and the (a) Ca-
 care of all my affaires; living stello in
 in a continuall state, of between Italian,
 hope, and feare, of the prooffe doth sig-
 that I would made. Nor was nify
 there a Religious House, or both the
 Monastery, to the prayers mansion
 wherof, she recōmended me not house,
 Nor came there any Religious and the
 persons to her, nor did she meet Towne,
 with any abroad, to whome, all or vilage
 forget- belong-
 ing to
 it.

forgettefull of her selfe, she
 (b) Some would not say, Pray (b) for
 body my Sonne.

prayed
 so well
 for him,
 as to
 make
 him a
 Saint.

And I, vngratefull to her
 so great labours, when I grew
 to haue sixteene yeares of age,
 did render her, so ill payment,
 for such a huge summe of loue; as
 that I euen parted house with
 her; & did outrage her, both by
 wordes, and deeds; in such sort,
 as that the uttermost of all
 punishment, seemeth a hundred
 times lesse to me, then my deme-
 rit. And when, deare Father,
 I thincke vpon the teares with
 she was euer sheading for me,
 both

Of Signor Troilo Saueill. 109

both by day, and in those nights,
so sadly spent; and on the ago-
nyes which she suffered vpon my
occasion, I find contentment, in
that I am to dye; whereby, me
thinckes, I grow, in part, to
ouershaddowe, so many of my
lewd behauiours.

Neither (c) yet, after I had
separated my selfe from her, ^{(c) The}
did she giue ouer to sollicite me ^{inuinci-}
with notes, and letters, and ^{ble loue}
messages, and a thousand other ^{of this}
inuentions, that I would be ^{Mother,}
induced to retire my selfe from ^{to her}
vitious conuersations; and she ^{Sonne.}
would pray me, & importune me,
¶

110 *A Relation of the Death*
I coniure me, that I would take
to good. And well I know, that
no kind of deuotion was omitted
by her, for my reformation, both
by visiting as many Churches,
and Religious persons, as she
knew in Rome.

(d) It
seems to
haue
been a
kind of
strife &
war, be-
tweene
how
kind, a
Mother
could tel
how to
be, and
how vn-
kind a
Sonne.

And in fine, she came often
to me, both by day and night,
whilest I was wandering vp and
downe in such company; and (d)
when she found me out, she
would cast her selfe, euen at my
feete, that so I might once be
drawen to open mine eyes, and
would consider the precipice that
I was approaching to; and the
ruines

Of Signor Troilo Sauelli. 111

ruines, besides the shame, that
would inevitably come vpon me;
and that I would returne to
Christ; and that once, I would
truly weigh (for these were her
very wordes) whose Sonne I
was; and that I would consider,
what thing that was, which euer
had beene wanting to me, that
so, in that desperate fashion, I
should abandone all care of my
Estate, of my Life, and of my
Honour. And usually she accom-
panied these admonitions, and
requests of hers, with most ten-
der teares.

Sometimes againe, she would
turne

112 *A Relation of the Death*

turne aside, and casting vp her eyes to God, she would beseech him, either to conuert me, or els (e) to take me to himselfe.

(e) Her prayer was heard in

a better, though in another manner, then she most desired.

And this I can say with al truth, that euen from the beginning, to this very houre, wherein now I liue, she hath neuer ceased to procure my saluation. For euen from the first tyme, that she (f) came to see me heere in prison,

(f) She was in Rome at his commitment, but when she saw

she exhorted me to Confession, and euer since, she hath come, as thicke as haile vpon me, sometimes with Religious men, and some-

how the world would go with him, she retired from thence, with her load of sorrow.

Sometymes with pious Books. So long, that now at last, I am by the fauour of God, returned a little into my selfe. And besides the cutting off, of all occasions of doing ill, she gaue me many great opportunityes of good; besides the exhortations, which she herselfe made to me, in most feruent manner, that I would restore my selfe, to the seruice of God.

Nor could euer any Sonne desire any fauour, or contentment of a Mother, which myne, did not, of her selfe, impart to me. And I, on the other side, haue serued, but to make her life

107. H most

114 *A Relation of the Death*
most vnfortunate, by this period
of myne. I beseech our Lord for-
giue me, & to receaue the future
affliction of her hart, in present
discount of my offences.

Then towards the end
of his Confession; I desire
(sayd he) a fauour of you now,
deare Father, which you must
not deny me. It is, that I may
haue liberty to lament my finnes.

(g) That with teares; and that, by them,
so the penitent I may giue testimony to the Di-
himselfe uine Maiesty, of the (g) grieffe,
by fin- wherewith my harte aboundes
ding it, within. Weepe out, sayd I,
might haue in- since our Lord doth giue
crease of comfort, you

you such a desire of weeping.

I had scarce brought forth this last worde, when already, there beganne to fall, a most abundant showre of teares from his eyes; in such sort, (h) as that he bathed a good part of one of my armes; and my sleeeve was as wett through, as if it had rayned from above. Which accident I obseruing, after some halfe quarter of an houre; and doubting, least his hart might so discharg it selfe by

(h) An
admirable and
almost
miraculous
Contrition.

H 2

his

his eyes, rather for the apprehension which he might haue of death, then otherwise; I desired, that for the loue of *Iesus*, he would quiet himselfe, & not multiply his affliction, nor continue to torment his mind, in that manner. To this he answered; *Father, I giue you my fayth; that I do not, at all, bewayle my death; but I do only, and purely, lament the offences, which I haue committed against Almighty God. And (1) I haue so much hope, in the mercy of my deare Lord, that not*
only

(1) A
happy
contin-
uation of
Christia
sorrow,
with no-
ble cou-
rage.

Of Signor Troile Sanelli. 117

only I shall shead no teares, for
my death; but not so much as
change my countenance. Father,
I bewayle my most vnfortunate
life, and not my most happy
death. That life was, indeed,
most vnfortunate; whereas this
death, is most happy; for in fine,
if in that, I liued an enemy to
God, I hope, in this, I shall dye
his friend.

Well then, sayd I, pro-
ceed in your Confession, that
so you may dye the friend
of God; and lay, a part of
your tears, aside, the while.
Whereupon, the most o-

H 3

bedi-

bedient young Gentleman,
accommodatinge himselve
to my direction, did iust
proceed, where he had left.

At this I wondred so
much themore; for as much
as I my selfe had forgotten
it, though I also had one of
those little bookes in my
hand, which instruct how a
Confession may be well made.
But he going on, did lay
before me, (as if it had bin
in one single prospect) the
whole course of his life;
with so great clarity, and
breuity, that I found my
selfe,

selfe, as obliged, to aske him, if during many dayes before, he had not applied himselfe to make such a preparation. To which the yong Noble man made this very answere: So great is the light (as I haue already insinuated) which my deare Lord Iesus vouchsafes to giue me at this instant, of my whole life, that euen whylest I am confessing, me thinkes I behold all my actions (k) as in a glasse; and I read all my thoughtes, and wordes, as in a booke.

(k) This was a very extraordinary, supernaturall fauour of Almighty God.

And, without doubt,

H 4

so

so it was. For he, without
ever mistaking a worde,
did so call all his sinnes to
minde, that by that time
he wanted little of hauing
declared them al distinctly.
Only at the very end, as it
were, of his *Confession*, he
returned to repeate some
thinges which he had al-
ready said; and I doubting
that he did so, as hauing
forgotten what he had ex-
pressed before, I told him
of that inaduertence (as I
reputed it,) when yet he
made me this answere: *I*

know

Of Signer Troile Snaelli. 321

know well, deare Father, that
I reapeate some thinges; but I do
it, to the end that I may now
more perfectly detest them, & be
confounded in my selfe. And es-
pecially (1) since I haue passed the
greatest part of my life in such
thinges as these, to the displea-
sure of our Lord, I do now for
the better pleasing of him, passe
this tyme of my death, in a mis-
liking remembrance of the same.

(1) How
desirous
this
soule
was, to
make
God a-
menda.

And if it be troublesome to your
Reuerence, as I know it is, so of-
ten to heare my so many offen-
ces; do you remember once for
all, that this soule, is, of a sin-

H 5 ner,

123 A Relation of the Death
ner, for whome Christ dyed.

Now Nay said I, if your Lord-
ship, haue any such appre-
hension, you may repeate
as much, and as often as
it pleaseth you; for I only
aduised you of it before, as
thinking that perhaps you
might haue done it by er-
rour. The error (sayth he)
was myne, and a grieuous error
it was, to offend them so many
wayes, who did euer stand in
my defence. But howsoeuer that
be; in this respect, as in some o-
thers, I shall dye contented, in
that I can neuer satisfy my selfe,
with

Of Signor Troilo Saueili. 133

with cōfessing my faults to you,
deare Father. VVhich now, by
the goodnes of God, are as well
knowne by me, as heeretofore
they were little esteemed; & are
now as bitterly lamēted, as heer-
etofore they gaue me gust, though
it were a false one. I (m) wish, (m) The
O thou most sweet Sauour of my man did
soule, that I had, as wel, a thou- euen
sand tongues, that so I might melt be-
tweene
fully confesse them; a thousand grieffe &
loue.
eyes, that so, I might bitterly
bewayle them; and a thousand
harts, that so, eternally I might
detest them. And that this grief
for my finnes, committed against
God,

God, might so breake my hart;
as the instrument of Iustice, will
take my head, for them, which I
have committed concerning men.

I do, good Father, (by the
goodnes of God) know what a
sinner I am. As a sinner, I lament
my selfe, and as a sinner I will
dye, but a sinner, all humbled, &
contrite; and with my teares I
will make my Funeralls; then
suffer me to performe them, after
myne owne fashion. And heer
euen I, not (n) being able to
contain my selfe from wee-
ping, he obserued it, and
said thus. Most happy Funerals
are

(n) I
cannot
blame
him,

Of Signer Troilo Sanello. 129

aretherfore these of mine, which
are solemnized by the seruants of
God. Yet this part belongs not
to you, but only as being a Fa-
ther to my soule. Who knows,
but that by these mutuall teares,
and this exchange of tendernes,
my impure conscience may in-
deed be cleansed? Thus both
of vs, being filent for a
while, he then proceeded:
Well, my good Father, it is
now high time, that by the
Authority, which God hath
giuen you, to loose, and bind
men on earth, you loose me,
from so many chaines of sinne,
which

(o) This
authori-
ty, was
giuen to
his true
Church
by Iesus
Christ
our
Lord; &
in his
name, &
by his
power,
it is exer-
cised:

126 *A Relation of the Death*

*which hang vpon me. To the end
that, as you haue taught me, I
may say, Auditui meo dabis
gaudium & lætitiā, & ex-
ultabunt ossa humiliata.*

*And first do you giue me Abso-
lution, and then, I may perfor-
me my Pennance. Though in-*

*deed what Pennance, carrying
proportion to my finnes, is your
Reuerence able to impose.*

*At this, he cast himselfe at
my feete; and bowed his
head to my knee, where I
had layd my left hand; and
he all bathed it with teares,
and kissed it; and expected
the*

the *Penance* and *Absolution* :

Which I gaue him , fully ,

in forme of a (p) *Plenary Ju-* (p) This

biley , according to the most is an ap-

ample priuiledges, (q) which plication

are granted to them of that superabundant

Congregation, which is called merits

of the (r) *Misericordia*. Being Christ

absolued , and hauing done our

his *Pennance* , with incredi- Lord,

ble affection of mind , he to the

sate downe againe by my soules

direction ; and then , the which

rest did come , and circle stand in

him in round about , after need

thereof. (q) By

the Popes.

(r) It is

called a

congregation of *Misericordia*, because it is so great a

worke of charity & mercy wherupon they imploy

themselues .

138 *A Relation of the Death*
the accustomed manner.

I then spake first to him
after this sort: Most Illustri-
ous Lord Traile, our Blessed
Saviour I E S V S Christ, whom
here we haue present, did,
by dying vpon the Crosse,
giue remedy, in his person,
this night, to three thinges,
amongst many others. He
(s) dyed, in the flower, &
vigour of his youth; that
your Lordship, might not
haue too much tendernes,
& compassion of your owne
tender youth, and so might
say, *O, but why is my life taken*
away

(s) An
applica-
tion full
of life &
comfort.

Of Sigher Troile Senell. 129

away in so tender years? And
this is the first. He dyed,
and he dyed of a violent
death; that to your Lord-
shippe it might not seeme
insupportable; to dye vpon
necessity, and so you might
say, O, *but why is the flower of*
my yeares, cut off by a violent
hand? and this is the second.
He dyed of the most re-
proachfull death, which in
those times was inflicted;
that it might not seeme
strang to your Lordship,
to dye by the hand of *Justice*,
and so you might say, O,

I

but

„but why died not I in my cradle,
„or at least by some other natural
„accident? „to saye in this

„Nay, if your Lordship
„will accept this death, in so
„tender yeares, you offer
„him the best part of your
„tyme. By dying of a violent
„death, you may make that
„which is necessary, to be
„voluntary; and by dying of
„a dishonourable death, (ta-
„king it as a Pennance for
„your sinnes) you may fly
„the shame, of that last terri-
„ble day. And so much the
„better, you may accept ther-
„of,

of, for that you are not to
dye in publique, vpon the
Bridge, as the ordinary
Custom beares; but (t) priuately
heere below, in the Court,
as is wont to be vsed,
towards your Peeres. I
added also some other con-
siderations, & so ended my
speech. To which the Baro,
who was euer ready, made
this answere.

(t) It is there ac-
counted of lesse disho-
nour, to be put priuately
to death. They who dye
priuatly, dye within
the Castle, they who pu-
blykely, at the foot of
the Bridge.

And (u) I, O Father, for
as much as concernes the first,
dye willingly in this fresh age of
myne; because thus I shal be sure
to make a very yong man, vpon a suddaine.

(u) How wise, the
grace of God, is
able to

132 *A Relation of the Death*

not to offend my Lord, any more. And, from this instant, I offer him my yeares, my age, & my life; and a hundred yeares, and a hundred ages, and a hundred liues. As for the second; I will make a vertue of necessity; and being to dye perforce, and according to reason; I will dye willingly, that so I may yield willingly, unto force, & willingly giue satisfaction to reason. But as for the third; I could wish for a more ignominious death. And be you pleased to know, that to haue dyed in publique, would haue giuen me I know

know not what increase of consolation, & gust. For so I might have hoped by (x) publique Pen- nance, to have made a better a- mendes, for my publique crimes. And God doth know, that I take no contentment, to receave the fauour of dying priuately. But yet howsoeuer, if the determi- nation which is made, be such; I resist it not. Our Lord will ac- cept the promptitude of my wil.

Heereupon, the Proue- ditore tooke vp the speach, and sayd: Let your Lord- ship accomodate it selfe, to the will, and prouidence,

of God; who hath not only
 one way, of ariuing to laue
 our soules, nor one only
 means of drawing them to
 him. He leadeth one by
 one meanes, and others by
 another. It importeth not
 that (y) his Iudgmentes be
 hidden from vs, but it suffi-
 ceth that they are iust. Who
 can tell, if your Lordship
 should haue dyed in any
 other fort thē this, whether
 or no, you should haue bin
 saued? *I am he* (sayth the Ba-
 ron) *who can tell you that; for*
I should haue tumbled headlong
into hell.

(y) Ma-
 ny of
 Gods
 iudge-
 ments
 are secret
 but they
 are all
 iust.

Of Signor Troilo Saneli. 135

Do you not know how God
hath proceeded with me? It is
iust as a Huntres-man would do,
when he would take a wild beast,
but he would haue him brought
to his hand, whole, and sound;
and not to be torne by the teeth
or pawes of doggs; nor strocken
by the bow, nor bruized by nets,
or snares. He drues this beast,
sometymes one way, and some-
tymes another; but neuer lets
slip the doggs, nor dischargeth
the arrow; nor spreads he the
net, or Toyle upon the ground,
or sets the snare; but, at the
most, with some outcryes, or els

I 4

by

by throwing of some stones, he
 roſeth him, and addreſſeth
 him towar des the place deſigned;
 & ſo long doth he drue the beaſt
 by ſeueral wayes, that, at laſt,
 he brings him thither, where
 he would haue him. The Hun-
 tes-man knowes this well; and
 did long expect him there; & he
 takes him, and enioyes him, all
 ſound, and ſafe.

(2) Note
 how
 wittily,
 and pi-
 ouſly,
 he ma-
 kes this
 applica-
 tion to
 himſelf.

I am (2) he, O my Good
 Ieſus, who haue beene this beaſt,
 hunted hither, and thither; but
 thou haſt a mind, to haue me
 ſafe; thou haſt a mind to haue
 me ſound. And ſo thou didſt not
 per-

Of Signor Troilo Sabelli. 137

permit, that I should be torne
with dogs, nor pierced by arrow,
nor taken by nets, or Toyles, or
snares; when thou deliueredst
me out of so many dangers of
death, in which, though very
young, I haue found my selfe;
¶ wherin, if I had dyed, with-
out faile, I had perished for all
eternity. Thou didst only throw
stones at me, and thou cryedst
out after me, when by so many
admonitions, and inspirations,
thou didst sollicite me. And now
I repent my selfe, that I was so
deafe to them. But what mer-
uaile, if I were deafe, who after

I 5

a sort

(a) By
sinne

a sort was (a) dead? And thus
hath his goodnes conducted me to
this strait pace, without my
knowing of it; that so I may be
forced to leap into his lapp. For
whither am I able to turne my
selfe more securely, then to my
deare Iesus? Yea, and yet, if I
were able; I would not turne, a-
ny way but to him. It is true,
that I am forced; but yet I am
content withall.

One of the Comfortatori
then replied: It is inough,
Signor Troilo. So great, and
so liberall, is the goodnes of
God, that he accepteth all,
and

and he doth it with delight. „

And one of the *Chiesa nuova* „

said ; That although our „

Lord receaued a *Precept* , or „

Commandment that he should „

dye ; yet neuerthelesse it is „

affirmed , & it is true, that „

he dyed *voluntarily* . And (b) That

hauing accompanied this punish-

speech of his , with diuers ment

choice examples , one of which is

our Fathers shut vp that imposed

discourse , with shewing, by by ne-

what means, that which was cessity,

necessary , (b) might so grow may be

to be *voluntary*, by a *volunta-* made

ry accepting of it: and, that *volunta-*

so *ry* , by a

volunta-

ry ac-

ceptati-

on ther-

of.

so much more, it would be meritorious, as it should more willingly be imbraced. Then teach me (sayd the Baron) how I may make this necessary death truly voluntary. And then certaine deuout, and apt waies how to do it, being declared, by the Gouvernour of the Congregation of the Comfortatori, and imbraced by the Baron, I said; Perhaps Signor Troilo, we weary you to much. How can you weary me? said he. These discourses, make the night short to me, and they make my disastre, fortunate.

And

And heere, all were silent
for a while; when he rising
vp (for he was sitting) said,
That he would speake with the
Father. And drawing neere
me, the (c) Confortatore said (c)
the Confiteor; &, that being Who-
ended, I desire (saith he) if me the
it please you, Father, to call patient,
again to mind, some of the did ac-
things asor said; both for the compa-
ny ther-
in.
better repetition of them, & for the
additio of some others. Which
I refusing, out of the assu-
rance I had, that it was not
necessary, he said; And it is
possible, deare Father, that you
will

142. A Relation of the Death

Will not giue me this last contentment? Will you not permitt, at least, that I may satisfie my selfe, with confessing the offences, which I haue committed against God? And besides, doth

not your Reuerence remember, that we must speake together of (d) pennance? And I answered, Let that Pennance be, to dye, and to dye well. Then teach me that, (said he.) And I, thus to him: Offer now, this death of yours, to God, with your whole hart, in pennance, for the finnes with you haue

(d) The Father it seems had made him some such promise before.

haue committed. I do (saith
 he) offer it with my hart, and
 with my mouth; and it grieues
 me, (as our Lord doth know)
 that I haue not, this night, a
 thousand heades, that in this one
 of mine, they might be al cut off, (e) How
 and a thousand liues, that they much
 might all be lost. Nay (e) I con- doth he
 fesse, and know, that euen that giue to
 pennance, would yet fall short, God; &
 but since more I cannot, more how
 I know not what to do; and since little
 more I haue not, I can giue doth he
 more; and euen the doing, and thinke it
 giuing, of this little, do I to be: &
 knowledge, to proceede from yet how
 the faythful-
 ly doth
 he ac-
 know-
 ledge it
 all to be
 of God.

144 *A Relation of the Death
the hand of God.*

I told him, by the way
of reply, that it was well,
and that he should still be
doing so. And when (sayd
I) you are laying your head
vpon the blockc, say thus
in your hart. O Lord, by
this act of myne, I protest,
to do pennance for my sins,
as if I had a thousand heads
and a thousand liues, and I
acknowledge, and confesse,
that it is all but little. But
I doubt Signor Troilo, whe-
ther then, you will be able
to remember this; for then
per-

Of Signor Troilo Saueilli . 145

perhappes you will be, as it
were, not your self. It is no
trifle to looke death in the
face, take my word for that.

The magnanimous Lord
made this answer. I wil not

presume so much vpon my selfe,

but I (f) hope well, and confide

greatly in God, that he will not

let it fall out of my memory.

And if, by many accident, you

should perceauie that I were vn-

worthy of so great a grace, doe

me the fauour to bring me in

mind of it; for you shall find me

ready to put it in execution. In

the meane whyle, I beseech your

K Reue.

(f) He
can ne-
uer faile
who
putteth
all con-
fidence
in God,
& none
in him-
selfe.

Reuerence tell me somewhat els
 towar des this end of myne, and
 that quickly, for the tyme hath
 winges. I bad him leaue the
 care of that to me. For I wil
 (sayd I) go intimating from
 time to tyme, whatsoeuer
 you are to thinke vpon; &
 whatsoeuer you shall be to
 say, euē til your last breath.

And (s) very now, you
 shall begin to make a
 strait friendship with your
Good Angell. And first aske
 pardon of him with your
 hart, for the little gratitude
 which you haue expressed,
 for

(g) He
 exhor-
 teth him
 to a great
 deuotio
 to his
 good
 Angell.

Of Signor Troilo Sauelli. 147

for the Custody that he
hath affoorded you; which
hath bin so incessant, so pati-
ent, so diligent, & so full of
loue. Vpon which wordes,
he sayd (casting himselfe
vpon his knees;) Yea, not
only with my mouth, but with
my hart, I begge pardon of him,
for the much, and much ingrati-
tude, which I haue vsed, not-
withstanding his so great beni-
gnity, and loue to me; and so
kissing my knee, he sate
downe againe. So that I
proceeded, and said: Consi-
der then with your selfe,

K 2

that

(h) Saint that your (h) good Angel now
 Hierome is heer, who euen from your
 sayth ex. very first beginning, when
 presly, That e. you were borne, & so much
 uery soule more at this houre, which
 hath an *Angelus* is so full of danger, doth
Custos assigned assist you, and especially,
 to it by in six particulers. First, he
 Almigh. ty God, hinders the impetuous af-
 from the faults of the diuell, and
 first in- weakens the force of all
 stance of those maligne spirits, who
 the birth till the last of
 life. *Vi.* do, at this instant, conspire
de Hier. to the damnation of your
lib. 3. soule. Secondly, he brea-
conc. in kes
38. cap. thes
Matt.

The holy Scriptures and holy Fathers doe also, a-
 bound in prooffe of the ministry of Angells in the
 help of men.

thes into your hart, Pre-
paration, Generosity, De-
uotion, and Contrition.
Thirdly, he lightneth this
Darcknes, this Anguish, &
this Death. Fourthly, with
great sollicitude, he carrieth
foreward, and backward,
those messages, which passe
betweene God and you; he
gathers vp your sighs, your
very countenances, and the
humiliations of your hart;
there is not one of them,
which he suffereth to loose
his way. Fiftly, he negotia-
teth with other Angells of

K 3

superi-

(1) We read in holy scripture (Daniel 10.) how one Angell helpeth another, for the good of men; & both the holy Scriptures, and holy Fathers doe euery where bound, with shewing the tender care that the holy Angells haue of all thinges, that concerne vs, either in soule, body, or goods.

superiour (1) Quiers, so to procure effectual assistances for your saluation. In most particuler manner, he moueth S. Michael the Archangell, that he will defend you in this night. Sixtly, he solliciteth my good Angell also, that he may procure me to be a competent instrument, in this passage, which you are making towards your saluation.

Salute him therfore; and say thus with me; *Angele Dei,*

O

Of Signor Troilo Sanelli. 151

O (k) thou Angell of God, (k) He
so ill knowne, and so ill vsed ponde-
by me, *qui custos es mei*, who reth the
keepest me, with so conti- prayer
nual care, and perfect loue, which
me tibi commissum, who am Catholi-
committed to thee, being a kes say
man so faulty, and brought dayly,
by the prouidence of God & more
to this passage; but yet a often
sinner who by his mercy, & then so,
thy prayers is contrite for to their
his finnes, *pietate superna*, good
by the goodnes of God, for Angell:
Angelo
Dei, qui
custos es
mei, me
sibi com-
missum,
pietate
superna,
hodie il-
lumina,

K 4 **I**
custodi, rege, gubernas. O thou Angell of God,
who art my keeper, appointed by the goodnes of
God, illuminate me, this day, preserue me, rule
and gouerne me. Amen.

173 *A Relation of the Death*

¶ I find no desert, but do cordially confesse much demerit, *in hac morte, & hac nocte*, in this death, which is due to me for my offences, & in this last period of my life, *illumina, custodi, rege, & gubernare*, do thou illuminate, defend, protect, and gouerne me, *Amen*. This good Noble Man, did repeate these wordes, with affectuous and abundant teares; & euen by his countenance, one might see, his very hart split in his body. And not contenting himselfe, to say
it

it only once, he would
needs repeate it then, three
times; and after wardes, he
did it againe, so much more
often, the same night, as
that all the times ariued, I
thinke, to ten; letting me
know withall, that he had
not felt greater solace, and
gust, in any one spirituall
exercise, then in this.

(1) To
pray for
him, as
one man
may do
for an-
other;
though
all the
Saints,
& much
more,
the glo-
rious
Mother
of God,
do per-
forme it,
in a far
more ex-
cellent
manner.

Secondly (sayd I) you
shal take the Glorious Vir-
gin, for your (1) interces-
four; and then *S. Iohn* the
Baptist; and *S. Paul*, who
were both, condēned to the

K 5

losse

▪ losse of their heads, as your
▪ Lordship is. It is true (sayd
he) that they were condemned
as I am; but with this difference,
That they suffered innocent, &
I for my faults; and therefore I
I accuse my selfe, of such, and
such, and such offences, which I
haue committed against God.
VVhich howsoever I confessed
before, yet for the reasons which
I haue already touched, I do wil-
lingly repeate the same. After
he had ended his Confession,
and receaued Absolution vp-
on his knees, I desired him
to sit down againe, that the
wonted

Of Signor Troilo Sauelli. 155

wonted company might
come about him.

And euer, some one of
them, would be taking vp,
some verse of the *holy Scrip-
ture*, which might be ap-
propriated to the present
occasion. As for example,
*Viam iniquitatis amoue à me, &
de lege tua miserere mei. Suscipe
seruum tuum in bonum, & iusti-
ficationes tuas edoce me. Bonum
mihi, quia humiliasti me, vt dis-
cam iustificationes tuas. Cogno-
ui Domine, quia equitas iudicia
tua, & in veritate tua humilia-
sti me. Fiac cor meum immacu-
latum*

156 *A Relation of the Death
 latum in iustificationibus tuis, et
 non confundar. Misereere me
 Deus, secundum magnam mise-
 ricordiam tuam, et secundum
 multitudinem miserationum tu-
 arum, dele iniquitatem meam.
 Erravi sicut ovis qui perijt, qua-
 re seruum tuum Domine. Deus
 propitius esto mihi peccatori.
 Deus in adiutorium meum in-
 tende.* And a hundred other,
 such as these; which now,
 and then, were declared by
 some one of (m) vs, accor-
 ding to the present occasiō,
 wherein he tooke much con-
 tentment.

(m) The
 Religi-
 ous men
 declared
 them,
 though
 the Con-
 fortatori
 might
 represent
 them.

But

But (n) especially he had (n) He
great cōfort, in vsing these ^{was} most
other iaculatory Prayers, ^{tenderly}
Maria mater gratia, Mater ^{denoted}
misericordiae, Tu nos ab hoste ^{to the B.}
protege, & hora mortis suscipe; ^{Virgin.}
repeating often these last
wordes, & hora mortis susci-
pe. And againe; *Eia ergo ad-
uocata nostra, illos tuos miseri-
cordes oculos ad nos conuerte, &
Iesum benedictum fructum ven-
tris tui, mihi, post hanc noctem,
ostende, O clemens, O pia, O dul-
cis Virgo Maria. Ora pro me
peccatore indigno, in hac hora
mortis meae, Amen, Amen, Amē.*

Recor-

158 *A Relation of the Death*

Recordare Iesu pie, Quod sum
causa tuae viae, Ne me perdas ille
die &c. In this exercise, those
brothers, of the Congregation
of the *Misericordia*, were ve-
ry perfect, and discrete;
deliuering out, in fit times,
a greate number of these
versicles, without impor-
tuning, or perplexing him.
And so also did other Reli-
gious men, according to the
occasion, without either
interrupting the one the
other, or yet ouerweariyng
the yoke Noble Man; and
they also brought thinges
so,

so, as to accompany them
with certaine motiues, and
considerations, with bre-
uity, but with great life of
deuotion.

When these thinges
were ended, I said: It will
not be amisse that we recite,
the *Letanies*, if these Gentle-
men shall thincke it fit.

And I (said the yong Lord)
if you, and they be so contented,
will be he, that shall recite them.

They all made answere in
the negatiue, saying to him;
Your Lordshippe, would
but weary your selfe, too
much

160 *A Relation of the Death.*

much. Nothing lesse, (said he) but to me it will be, of extreme contentment. And so, (wthout more dispute) they put the book into his hands, and (kneeling euen, by me, against a fourme) he began the *Letanyes*, to which we answering, *Ora pro eo*, Pray for him, there (o) was not a man amongst vs, who accompanied not the words of his mouth with the tears of his eyes. And especially, when with incredible affection, and deuotion, he repeated, these wordes, *A mala*

(o) It mult
needes,
be an
object of
great
compas-
sion.

Of Signor Troilo Sanello. 181

*mala morte, A potestate diaboli,
Apænis inferni, libera me Do-
mine. Deliuer me, O Lord from
an euill death, from the power
of the diuell, and from the tor-
mentes of hell. But (p) he (O
admirable repose of that
mind) did not shead one
teare. Nay my selfe being in
teares, who held vp the can-
dle by him (and not being
able to repressse them) he
stirred me with his elbow,
and made other signes to
them, that so, giuing o-
uer their weeping, they
might answere him. And*

L

spea-

162 *A Relation of the Death*
speaking of it to me after-
ward, he said, That there
wanted little, of their making
him also weep, for company.

(q) These
are as
admirable and
affectu-
ous prai-
ers, as
any are
vsed in
the whol
office of
the holy
Church;
and I
wish all
the Rea-
ders of
this, to
procure
to see &
reade
them.

When the Letanies were
ended, he sayd (turning to
me) Father, say you the pray-
ers ouer me, that follow. And
then, he tooke the light out
of my hand, and so giuing
me the booke, I said those
praiers ouer him, which are
wont to be said, ouer such
as are in their last agony;
Commēdo (q) *te omnipotenti deo*
&c. And that other which
followeth, *Deus misericors.*
Deus

Of Signor Troilo Savelli. 153

Deus clemens &c. And at the
end of these, he sayd with a
loud voice, the *Pater Noster*,
the *Aue maria*, the *Credo*, &
the *Salve Regina*; and so he
returned to sit downe, the
others making the accusto-
med circle about him. And
so one, with representing
some sentence of *Holy Scrip-
ture*, another, some exam-
ple, another, some other
spirituall Consideration;
we alwaies kept him aliue,
and quicke, and euen all
kindled in deuotion; till
such time, as the houre of

L 2

cele-

celebrating Masse, approached.

Then the Noble Man

(r) This sayd thus: If these (r) man-
 rigour is cles be put vpon me to giue me
 vsed in payne, or punishment, let the
 those partes, will of my Prince be done, who
 for the great in- is pleased to haue it so; but if the
 solencies which meaning be, but to make me sure;
 haue so- in vaine is he tyed without, who
 metymes is bound (s) within. Vpon
 been ex- pressed, which wordes, all of vs
 in the like ex- being full (r) of tendernes;
 tremi- ties, by and in particuler one of
 delin- those Confortatori (who
 quents. shew-

(s) Be- cause his hart was more chained, by the loue of
 God, then his handes could be, by a load of yron.

(r) They had great reason.

shewed himselfe, throughout that whole night, as a most compassionate Gentleman, in seruice of this Noble Man) caused the keyes to be instantly giuen him, and so tooke the manacles off; which yet, the *Baron* would needs (u) kisse, and kissing them, he sighed, and so held his peace.

(u) An
humble,
naturall,
& most
Noble
Soule.

When he had been silent a while, and hauing made a signe that he desired to confesse againe; and when he had blessed himselfe, with the signe of the *Crosse*;

L 3

Father

(x) He is
much
solicited
by the
memory
of his
disobe-
dience
to his
Mother.

Father (x), (sayd he) I who
haue giuen so many disgustes,
and so bitter ones, to my most
deare Lady, & Mother, through
the whole course of my life; what
comfort doth your Reuerence
thinke, that I might be able to
giue her in my death? By dy-
ing wel (sayd I) & in a holy
manner. To which he an-
swered thus; *How shall the un-
fortunate woman come to know
it? I told him, that I would
relate it to her by word of
mouth; and in fine I would
write it for her; and I will
not only notify it (sayd I)*

to

Of Signor Troilo Sanelli. 167

to her, but to any other
whome it may import to
know it. *It is inough,* (sayd
he) & he reached his hands
out to me, that I might giue
him one of myne, and with-
all, my word. And so he
kissed it often, and holding
it betweene both his, he
continued to speake after
this manner.

*I could wish, deare Father,
that in my place, your Reue-
rence would often visit and com-
fort my Lady my Mother, after
my death. And when so, you shal
see her first, I desire that you*

L 4

will

will aske forgiuenes of her in my name, a thousand, and a thousand tymes, as heer I haue done, both now, and the other day, since I came to prison. And especially, begge pardon of her, for such, and such a particuler offence, and then say to her thus; Your Troilus who is dead, begs that blessing frō your most afflicted Ladishippe, which being aliue, he neither deserued, nor had time to aske. He further recommends the care of his soule to your Ladiship. He praieth, he beseecheth, he coniureth

iureth your Ladship, to
graunt him this his last &
now only suite; that hauing
put your soule in peace, you
will not so much as resent,
or call to mind, and much
lesse procure to (y, reuenge (y) If she
your selfe, for any iniury; ^{thought}
but that you will remit the ^{that the}
whole, and your selfe with- ^{aduerse}
all, to the Eternall Proui- ^{parties,}
dence of God. Put her in ^{whome}
mind, that it is the part of a ^{he had}
Roman, and Christian hart, ^{wron-}
after a generous manner to par- ^{ged, had}
don offences. And, giuing her ^{prosecu-}
all comfort, do you assure her, ^{ted him}
^{with too}
^{much}
^{eager-}
^{nes.}

L s

that

170 A Relation of the Death
that I haue particularly reuer-
sed, all those irreuerent words,
that I haue formerly vsed to-
wardes her; and that I haue
remembred all those most sweet,
deare benefits, which I haue
receaued from her; and all those
Maternall fauours, which she
hath vouchsafed me. And a-
boue all, let her know, the in-
estimable contentment that I haue

(e) This was a Mother, loue, which she hath expressed to
not only me, in this last passage; without
of her sonnes body, euer reflecting vpon those offen-
ces, and great demerits of myne.
his soule
also

Say to her moreouer, that
I dye

Of Signer Troils Saues. 172

I dye her sonne, & a sonne, who
is most profoundly penitent, for
all the ill wordes, and deeds that
I haue euer vttered, and per-
formed against her; and that, in
the other world, I will by Gods
grace, be as gratefull to her, as
I haue beene vngratefull, heer.
Relate to her my last passage, in
most particuler manner; and ob-
lige her, liberally to reward al
my followers, who haue been in
prison, vpon my occasion. Of
whome, I doe with all the very
bowells of my hart, aske pardon,
for the payne, and perill, wher-
into I did idly, and absurdly cast
them.

172 *A Relation of the Death*
them. And assure her, in a word,
that if for nothing els, yet even
for the very disgustes which I
haue given to her, I shall dye
content; finding a kind of ioy
in my hart, that I performe
this pennance, in this manner,
which I haue so well deserued.
And so, I dying in such sort, as
your Reuerence may be pleased
to let her know, she cannot but
receaue some cōfort in my death;
and she will also find, that she is
euen engaged, so to range her
selfe to the will of God, as, by
his mercy, I haue done.

To my Lady, my Grand-
Mother

Of Signor Troilo Sallia. 173

Mother, what shall I say, deere
Father? O how compassive am I
of her great age! What paine
doth my soule feele, for that
paine of hers! Giue her also to
vnderstand, that I begge pardon
of her, for so many disgustes, as,
in this old age of hers, I haue
giuen her; beseeching her in my
name, that as long as she shall
liue, she will weekly, cause a
Masse to be celebrated, for my
soule. And in like manner I hum-
bly aske pardon of my Lord
Marquesse, my Vncle, from the
most inward parts of my soule,
as I also doe of the rest of my
bloud

bloud; beseeching them all to excuse this youth, or rather ignorance of myne. Putting also this in mind, that once we shal all meet in heauen. And if euer your Reuerence can procure to be in my Castles, aske pardon, I beseech you, in my name, a hundred tymes, of all my vassalls. Making a promise to them, that instead of the ill example which I haue giuen them, I will not forget them in heauen; when by the mercy of God, I shali be there; and let them, in the meane tyme, excuse my youth.

Forget not also to do this
office,

Of Signer Treilo Sanelli. 179

office, with (a) Monfig. the (a) This
Gouernour of Rome, who was a
about some foure tymes, bath ex. of great
amined me, with so much respect ty and
and courtesy. Giuing him assu- place;
rance, from me, that although who
my death do grieue me, yet I ac- took his
cept willingly thereof. And be- exami-
seeching him, that, when tyme nation:
shall serue, he wil also (b) assure (b) vvith
our Lord, Pope Clement, how
his Holynes, that I dye his great pi-
most deuoted Sonne; and most ety, he
satisfyed, with the proceeding speakes
of his Holynes, towarde me. of the
Vvith this moreouer, that Pope, as
am griued at the very rootes of he was
my his su-
preme
Pastour,
& with
obser-
uance at
of his
Prince.

(c) A
noble
circum-
stance of
civility,
and cur-
tesy.

my (c) hart, for hauing giuen his
Holynes, so much cause of
trouble, and grieve; especially in
this beginning of his Pontifi-
cate, and in the midst of the
joy, which hath beene expressed
for his assumption, to the Sea
Apostolique. And let him be
further told, that by placing my
selfe, as I doe at your feet, I
make accoumt, that I lay my
head vnder the feet of his Ho-
lynes; that so he may vouch-
safe to giue me his benediction.
I hauing this comfort, in the
midst of all my afflictions, that
his sentence, and my death, will
serue

Of Signor Trella Samell. 127

ferue to his whole State, for a
lawfull, and plentiful example
of his Iustice. And verily, if it
griue me, at this tyme, to dye,
it doth also griue me, that euen
by my death, I am not able to
giue complete satisfaction, to his
Holynes. For (d) as much as (d) what
he, being my Father, and my a noble
Pastour, he cannot, in fine, but ciuill
feelee the death of a Sonne, and Soule
sheep, of his, with displeasure, was this?
and grieve.

Vpon which wordes, he
finding, (euen more then
before) that there fell some
teares from mine eyes, to

M

his

his handes, This is well indeed, (sayd he) your Reuerence, commendes my courage; but why then do you weepe your selfe? At least, let not others see you. Then I replying said. Do you belieue, my Sonne, that I haue no feeling in me? Do you thinke perhaps, that I am some piece of marble? Proceed you on to the rest. And then, naming diuers of his particuler friendes, he desired me to aske pardon for him, of them all; and this he did, with wordes of

Of Signor Troilo Sanello. 179

extreame sweetenes , and
prudence. This being then
said by him with a most ad-
mirably intrepide hart, he
concluded with this desire;
*I beseech your Reuerence ,
that in the last place, you will
begge pardon for me, of Almighty
God, as I my selfe do now,
with the most internall part of
my hart; and of your selfe, I
aske my Pennance, and Ab-
solution.*

Which as soone as I had
giuen him, the Brothers of
that Congregation of the *Mi-
sericordia*, did put vs in mind

M 2

how

180. *A Relation of the Death*
how it was tyme that Masse
should be celebrated; and
so the Priest, as soone as he
was vested, began. The de-
uon yong Lord, & I knec-
ling togeather against a
fourme, he sayd thus to me.
The Priest is beginning Masse;
& I (with your good leaue) wil
haue a new Reconciliation,
according to that, which my
Good Angell shall bring to my
remembrance, of whome I haue
desired this fauour. The Priest
was saying the Confiteor at
the foote of the Altar; to
whome one of the Congrega-
tion

tion (making answer) was
so ouerwrought with ten-
dernes, that he could not
get to the end of it; in such
sort, as that it was necessa-
ry, that some other should
doe it for him. Then the
good Noble Man, who an-
swered softly to the Confiteor,
leaning towards me, sayd
thus, Giue(e) me leaue to weep; (e) He
whylest I say the Confiteor; had the
since that Gentleman weepes so guift of
bitterly, to whose office it belon- teares, in
geth not greatly, that he should a strange
weep. I answered, that he measure
might weep in the name of,

M 3 God;

God; since he had giuen
him so great desire so to do.

And it was an admirable effect of diuine grace, that instantly,

(f) Till
after the
Ghos-
pell.

(g) The
Crucifixe
was of
stone, or
wood,

but his
mind
was v-

pon the
Original
and not

vpon the
picture,

which
was but
a picture

or Ima-
ge.

I saw the tears streaming downe his cheekes, and powring themselues, euen vpon the cushion, that lay before him.

When the *Confiteor* was done, and all (f) the while that the *Priest* was reading with a loud voice, he did not mooue at all, but was most fixedly attentiuē, and as it were rapt towards the

(g) *Crucifixe*, vpon the *Altar*, which

which was there most deuotly made . And shortly after , turning towards myne eare, he accused himselfe of diuers little thinges, which suddenly then did surprize his mind . And the Priest being come to (h) *Sursum corda*; Father (sayd he) do you ^{(h) A-} ^{bout the} ^{middle} ^{of Masse.} *thinke indeed , that by such a death as this, and so well deserved, I may yet go straight to beauen ? And why not (sayd* *1) with so great and so well conditioned affectuoulnes of mind, might your Lordship vndergo this death, as*

“that your soule would be
“sure to flye vp instantly,
“from the blocke, into hea-
uen. *O my God!* (sayd he) *And*
what kind of affectuousnes must
that be! *O teach it me a little!*
O that our Lord, would graunt
it to me! Pray (sayd I) very
“earnestly vnto him for it,
“and peradventure he will
“graunt it. At which tyme,
the Priest being in the very
act of the Eleuation of the bo-
dy of our Lord, the yong No-
ble Man, spake these very,
very wordes. *O bone Iesu, sis*
mihi, in hac hora, Iesus. O deare
Lord

Lord Iesus, be thou, in this
 houre, a Iesus to me. And this
 he sayd, with so ardent affe-
 ction of mind, though with
 a low voice, as that after it, ^{(i) The later end of Masse.}
 he was wholly immouable,
 till the Priest went on, to ⁽ⁱ⁾
Domine non sum dignus, &c. <sup>(k) This was per-
haps, the
knoc-
king of
his
breast,
or some
such o-
ther
thing,
which
might be
done at
the in-
stant.</sup>
 And then, he sayd thus to
 me. I haue not, Father, beene
 attentue, either when the Pater
 Noster, or the Agnus Dei,
 was sayd; may I yet neuerthe-
 lesse communicate? I answered,
 that for the present, he
 should do such a ^(k) pen-
 nance, whilest I was giuing

M 5 him

186 *A Relation of the Death*
him Absolution . Which be-
ing done , he went , of him-
selfe , to the *Altar* ; and
kneeling downe , did with
exemplar deuotion , receaue
the *most Blessed Sacrament* ; &
soone after , he came backe
from *Masse* , towards me ,
where he remained , with-
out any motion at all .

After this , turning
about to all them who did
assist , he said , *I giue thanks*
to you all , for your Charity and
courtesy ; and pardon , I beseech
you , the painfull night , which I
haue brought vpon you . And
then

Of Signor Troilo Sanelli. 187

then, he desired me, for
the loue of him, to repeate
those wordes, to euery one
of them, in particuler; and
so I did. Being the intreated
to sit downe, the wonted
circle was made about him.

Where euery one procured,
to animate him, towards
that combat which was the
at hand; by representing
the shortnes of the paine,
the immensity of the reward,
the vanity of the world;
& aboue all, the abundant
grace, which, in the space
of so few houres, our Lord
had

had communicated to his
soule; and had given him
with all, such a pregnant
signe of his *Predestination*;
wherein the Noble Youth,
did (1) shew to find extra-
ordinary guilt.

(1) And
so he
might
most iu-
stly doe.

Amongst the many
discourses which were made
to this purpose, as wel by
the *Comfortatori*, as by our
Fathers, I vsed this. And
“ what thinke you, *Signor*
“ *Troilo*, will the grace which
“ God hath given you, be
“ sufficient to make you beare
“ this punishment? Nay I tell
“ you

you, that in imitation of
 Christ, you should do well
 to desire it, and that desire,
 would serue to make it, a
 small matter, to you. Nay
 it would make it seeme no
 punishment at all; & lastly
 it would make it seeme
 sweet. Euen as it hapned to
 Christ our Lord himselſe, (m) The
 to (m) whom his *Paſſion*, immense
 ſeemed ſo ſmall a matter, loue
 that whereas others called which
 it, by the name of a huge our lord
 thing, an *Ocean*, a deep ſea, Ieſus
 (*Veni in altitudinem maris, &* bare to
tempeſtas demerſit me) himſelf man,
 doth made all
 that he
 ſuffered,
 ſeeme
 little to
 him.

„ doth call it, but a Cupfull;
„ (*Calicem quem dedit mihi pater,*
„ *non vis ut bibā illum?*) Againe,
„ after that huge heape of
„ bitternes, and tormentes
„ which he had endured, it
„ seemed nothing to him. For
„ being asked by those dis-
„ ciples who were going to
„ *Emaus*, if he knew of that
„ vast cruelty, which had
„ lately then, bin executed at
„ *Hierusalem*, vpon the person
„ of the greatest Saint of God;
„ he answered, by asking,
„ *Quo?* for in fine he esteemed
„ it all as nothing. There-
fore

Of Signor Troilo Sanelli. 191

fore speaking of his *Passion*,
he vsed the word *Baptisme*,
saying, *Baptismo habeo bap-*
tizari, et quomodo coarctor &c.
And you know that *bathes*
do serue for delicacy. What
say you then Signor Troilo?
Doth not your punishe-
ment by this time, seeme
small to you? *Small*; (saith
he?) *it seemeth nothing*. Yet can
I not say, either that it is no-
thing, or yet very pleasant;
but yet neuerthelesse, it is deare
to me, and as such I prize it.
And (n) I do assure you, that at
the present, it would be as it
were

(n) How mightily this noble man, grew vp in grace, euen by moments,

(o) This were, a kind of trouble for me, so ardent desire, of to escape it. Before I desired to suffering escape; I sighed for it; I laboured for his sinnes, for it; and I know not what of must needs be that kind. But I had not then, a great that knowledg of my selfe, which dispositi- now, by the fauour of God, me- tion to- wardes thinkes I haue; in such sort, the ob- taining that now, I can affirme to you, of par- in the worde of Truth, that I don for them, (o) desire my end, how painfull through the mer- soeuer it may be, to wardes the cy of remission of my sinnes. Christ

our Lord.

To this, another Father said; Your Lordship speaketh wisely; for in fine, God knoweth, whether other- wise,

wise, you should euer haue
beene so well prepared for
death. Whereupon, one of
the *Confortatori* proceeded,
saying: If your Lordship
had dyed naturally in your
bed; what, with the paine of
your body, and the anguish
of your mind; it may be you
would scarce haue beene
maister of your selfe. And
if you had dyed, by any o-
ther accident, perhaps you
would not haue had time,
to bring forth, so much as
the name of *Iesus*. Whereas
now, it (p) is in a manner,
N in

(p) Sup-
posing
first, the
grace of
God, as
is decla-
red af-
terward.

“ in your owne power, to dye
“ as well as you will, your
“ selfe; with what greife of
“ your sinnes you will; with
“ what loue of christ you will;
“ and, in a word, in that best
“ manner, which the grace of
“ Almighty God will impart
“ to you; which we perceauē,
“ euen so to ouerflow your
“ soule, that we are as much
“ astonished, as comforted,
“ by the knowledge therof.

Heereunto the constant
Noble Man, made this an-
swere. *You shall know, that by
the goodnes of God, I find not in
my*

my selfe, any trouble, or tenta-
 tion; and me (q) thinks I am in (q) No-
 a hand which beares me vp. I thingbut
 desire, and I resolute to dye, in the very
 that manner, which I shall be hand of
 taught to be the best; and I am God,
 most ready, to obey in all that, was able
 which for the saving of my soule so to
 shall be commanded me. This, have co-
 said I, you shal therfore do. ducted
 You shal barre you selfe, in him,
 that houre, of some ease. through
 That is, you shal for the these
 loue of Iesus, and, in imi- stony
 tation of what he did and wayes.
 suffered for you, depriue And it
 your selfe of somewhat, seemes,
 that God
 commu-
 nicated
 him selfe
 to the
 delin-
 quant, in
 a very
 particu-
 lar man-
 ner.

“which you might haue; and
“which, at that time, might
“be agreeable to you. For, if
“you doe well remember it,
“they gaue twice, vnto our
“Lord, to drinke. The first
“time, when they gaue him
“*rinagre*, he drunke; but whe
“they gaue him wine, as soon
“as he had tasted it, he put it
“by. But do you know the
“reason? It was this. To such
“as were condemned to dye,
“it was the custome to giue
“wine, with an infusion of
“*myrrbe*; that by the comfort
“thereof, they might faint
the

the lesse , vnder their tor-
ments. Now our Lord (who
was pleased to depriue him-
selfe entierly , and fully, of
all consolation, for loue of
vs , and for our example)
refused that , but he accep-
ted of the *vinagre* , which
was mingled with (r) ano-^{(r) With}
ther most bitter ingredient; Gall .
that so , he might suffer the
most he could; both for our
example, and benefit other-
wise .

The *Proueditore* sayd ,
that this was most certainly
true ; whereupon some ex-

N 3

pound

„ pound those wordes, which
 „ Christ spake vpon the crosse,
 „ *Deus Deus meus, vt quid dere-*
 „ *liquisti me?* That Christ our
 „ Lord, did greiue thereat,
 „ because the *Diuinity*, began
 „ as it were, to hide it selfe
 „ from the *Humanity*; & con-
 „ sequently by little & little,
 „ his life was leauing him; &
 „ by occasion thereof, he
 „ was able to suffer no longer;
 „ which the most enamoured
 „ Iesus obseruing, did com-
 „ plaine of the matter, to his
 „ Father, by the wordes afore-
 „ sayd.

To

To these thinges a Father of ours, adding other deuout, and short discourses, the *Confortatore* sayd; That for the tyme his soule was sufficiently fed; & that it would be well done, to refresh his body. The Baron answered, *that there was no neede.* But they pressing it much, there was brought in some wine, by a seruant of the Lord ^(s) *Gouernour* of the *Castle*, which, one of the Gentlemen there present, powring forth into a glasse, presented to the *Baron*; who

^(s) This *Gouernement*, is the place of greatest confidence which the Pope bestowes

sayd again, that it was wholly needles. And yet (sayd he, turning then towards me)

(e) A if I should need it, your (r) Re-
 good memory uerence told me a while agoe,
 he had, that in imitation of Christ, I
 and a should doe well to deprave my
 more pi- selfe thereof. Father, is it not
 ous will. so? Neuertheles, being in-
 treated by al the Assistants,
 that he would drinke, or
 at least, that he would, so
 much, as wash his mouth;
 this last he did twice, with-
 out swallowing any wine at
 all. And this was so much
 more remarkeable, because
 such

such as are in that case, vse
to be extremely taken with
thirst, and it is wont to be
held, for one of their grea-
test torments.

The wine being then
carryed away, diuers que-
stions were asked of this
most Illustrious Lord, to
which he (u) answered, with
so great prudence & iudg-
gement, that more could
not be imagined. He was
asked first (for, of many, I
will mention only a few) &
this first question he was
asked often;) *Signor Troilo,*

(u) Note
& won-
der at
these an-
swears,
which
are so full
of piety,
wisdom
and cou-
rage.

N s

will

will your Lordship haue any thing? He still answered, *that he desired nothing*, sauing that once, he held his peace, but made a signe vp to heauen. Besides, he was often asked, *Signor Troilo*, of what are you thinking? Sometimes he answered, *vpou nothing in particuler*; Sometimes, *vpou our Lord*; Sometimes, *vpou my sinnes*; Sometimes, *vpou my approaching end*; Sometimes, he sayd, *I thinke vpou the so many giustes, which God hath bestowed vpou me, & that I haue been, so very vngratefull,*
yea

yea & euen vnmindfull of them
all. Being then asked in this
manner, Doth your Lord-
ship dye willingly? He an-
swered thus: And what?
would you haue me bustle against
the order of the Prince? Or
should I not be content, with the
prouidence, and good pleasure of
God? Is it possible, sayd one,
that the Diuell should not
strive, to make you thinke
your death vniust? I do not,
sayth he, esteeme it only to be
iust; but most iust; and as for the
Diuell, I neither haue, nor wil
I haue, any more to do with him,
I haue

364 *A Relation of the Death*
I haue had inough, and too much
of him already.

Another asked him what
“ he sayd, of the Lady his
“ Mother, his Friendes, his
“ Kinred, and himselfe; if he
“ were not much afflicted,
“ with the thought thereof?

Concerning my Lady, my Mo-
ther (sayth he) I confesse, that
in the most inward partes of my
hart, I find extreme affliction;
but, on the other side, I reioyce
that I am paying the offences,
that I haue comitted against her,
with my bloud. And I hope, that
the readines wherewith I im-
brace

Of Signer Troilo Saue'lli. 205

brace this pennance, for my wicked carriage towards her, will be so well accepted by Almighty God; that he may, through his goodnes, giue her no small comfort, euen by this very death of myne. I thinke vpon my kindred with grief, as hauing been a cause of payne, and trouble to them. Of my friends, as hauing giuen them ill example. Of my selfe, I take no care; for behold who (x) doth it for me; making (x) A
a signe towards the Crucifixe, ^{great} sayth, &
which he had hard by him. ^{hope, &}
^{loue.}

Being asked, whether
the tyme did seeme long to
him

(y) This doe I find to be a strange answer, in the super-lative degree of transgenes. him or short? Neither (y) long (sayth he) nor short. And another replying to him thus; Is it possible, that you are not griued, that you must dye? I do not (sayth he) deny, but that I am griued at it; but yet it neither troubles me, nor so much as alters me, more then you see. It being wished, that he should suffer his chaire, to be drawn a litle forward, that so he might sit at greater ease; To what end (sayth he) should I giue my body ease? I am well beere; and with the help of God, I shall be shortly free

free, from needing that, or any
thing els. Being desired to
raile, and rest his feet, vpon
a place of aduantage, where
they vsed to kneele, for that
so, he should be in a more
commodious posture; he
sayd (drawing neer towards
myne care,) *Father, it is a piece
of ill manners, to sit with a mans
legs raised vp, in the presence of
other men.* But I telling him
no, and aduising him how-
soeuer, that he would set
them vp; he did instantly
accommodate himselfe to
my desire. Being asked, to
what

what deuotions, he had bin
most particularly affected:

He answered, To that of

(1) He was euer much deuoted to our B. Lady. our (2) Blessed Lady, in whose honour, I did dayly recite her Office, but with an impure mouth; and how then, could that be accepted by her? And till within these two yeares, I made said he, much account of going to Confession, which through the mercy of my Lord, I resolued neuer to intermitt, vnlesse it were by some very Unlucky accident, that should haue interposed it selfe. And I euer carried liuing, in my hart, the memory

mory of manie thinges, which
formerly, vpon seuerall occasi-
ons had beene represented to me
by sundry Religious Fathers,
with whome I had much conuer-
sed, (insinuating therby, as
I conceaue, the Fathers of
the Chies a Nuoua.) And when
I had meanes, to do it in priuate,
I neuer failed any day, to salute
the Blessed Virgin vpon my bare
knees. And then, I saying (I
know not well, vpon what
occasion) Ah poore Signor
Troilo. Poore (sayd he) I was,
when I was without the grace of
my Lord God, but now, I take

O

my

210 *A Relation of the Death
my selfe to be rich .*

But then the tyme of
his end drawing on apace,
we rising vp from our seats,
did circle him in, vpon our
knees . And (after the man-
ner of two Quires , inter-
changeably answering one
(a) These are parts of some
Hymnes, which are reci-
ted by the holy Church,
in honour of our lord
Iesus, & our B. Lady .
) we began the sea-
uen *Penitentiall Psalms*; pon-
dering some of the verses
now and then , and causing
him , to resume diuers of
them . They being ended,
he was aduised to say often,
Eia (a) ergo aduocata nostra
Uc . And then, Maria mater
gratia .

Of Signor Troilo Sanelli. 211

gratie . And then againe,
Recordare Iesu pie, and the
like . Which he pronoun-
ced, with so cleare a voyce,
so constant a memory, and
with a countenance so se-
rene, that all such as were
present (himselfe only ex-
cepted) did weep outright.
Which he obseruing, and
making silence, and taking
his own face into his hands,
he stood still a while, in
mentall prayer . And then
turning towardes me, he
sayd ; *Confiteor* (b) *Deo Omni-*
potenti, & tibi Pater . I accuse
(b) The
entrance
whereby
we be-
gin to
make our
Confessio.

O 2

my

my selfe of this , and this , and that ; Ideo (c) precor &c .

(c) This we vse to say when we haue ended it.

And then, instantly he added this : *Father, I would desire (d) this last fauour of you;*

(d) A far greater matter it was to aske this suite, then to grant it.

that you would confesse me at the blocke ; and that, whylest I, on the one side, with my beades in my hand, might say , O bene Iesu , sis mihi Iesus ; O good Lord Iesus , be thou a Iesus to me ; and you on the other , Ego te absoluo &c . I absolue thee &c . at the same instant , the iron might fall vpon my necke . Not so , my Lord , sayd I . For so , by giuing

giuing a signe to the executioner for the cutting off your head, I should become
 (e) *Irregular*. No, no, I will not doe it, by any meanes. But then, obseruing that he was much afflicted, by my negatiue, and so rather to quiet him, then for any thing else, I sayd it might perhappes be thus, better done, You may *confesse* at the block; and being confessed, you may begin to in-

(e) By the Cations of the holy Church, a Priest may not cooperat to the death of any man though neuer so far off; but only for the punishment of delinquents in course of Iustice; nor then neither, but

O 3 uoke

with particuler dispensation, and that in very rare cases. The *Inquisition* hath nothing to do heerin, but only examineth, and leaueth such as are faulty and impenitent to the secular Iudges.

„ uoke the name of Iesus ; and
„ when I shall see , that the
„ Executioner is ready to let
„ downe the iron, I may say
„ with a lowd voice, *Ego te ab-*
„ *soluo* &c. Yet perhaps a-
„ gaine , this would be more
„ inconuenient; for by giuing
„ you a signe , of when the
„ iron were vpon the point of
„ falling , it might fright you
„ in such sort , as that, if by
„ the motion of your body, it
„ should not fall iust vpon
„ you, it would mangle you ,
„ and so afflict you , with a
„ double paine, and a double
death.

Of Signer Troilo Saueili. 215

death. I will not do it, by
any meanes.

At these words, casting
his head vpon my bosome,
he sayd; *Ab Father*, euen by
all that loue which you beare to
this miserable sinnefull soule, do
me this fauour. I make a pro-
mise to you, in the name, and
by the help of God, that you shal
not put me into terrour by it.

For Gods loue believe me; I be-
seech you giue me credit. Where-
upon yet, I continuing, as
I had resolued before; O God
(sayd he) and might not thy
diuine Maiesty, mooue the hart

of this my Father, to esteeme me
 worthy of this fauour? Well,
 be of courage (sayd I, to
 quiet him) I promise you,
 that I will do it. Then giue
 me (answered he) that (f) sa-
 cred hand of yours. And I
 gaue it to him, with this
 purpose, that if he should
 not remember it at the
 blocke, as I verily thought
 that he would not, then I
 would let it passe; and that
 if he remembred it, and did
 franckly call for it, I would
 performe it. But it seemed
 (as I said) to me, that a man
 could

(f) The
 handes
 of Ca-
 tholike
 Priests,
 are an-
 noyated
 and con-
 secrated
 with
 great so-
 lemnity.

Of Signior Troilo Sauealls. 317

could hardly be of so vndaunted a mind; as that, in so hard a passage, his memory would serue him for such a busines; and that, wheras all men procure to diuert their mind frō such a blow, this *Barō* would needs haue an expresse signe thereof. But, in fine, where the grace of God doth enter, it produceth effects, which do farre out-stripp all the power of nature; and no wit of man arriueth to them.

When I had made him this promise; I (g) ~~would know~~ ^{(g) His hart wrought mightily towards humility}

O s

(sayd

(said he) whether your Reuerence, will not thincke it fit, that I giue thanks, and demand pardon, of them who haue had most to do with me, in this place. I told him, that I liked well of it; and hauing giuen him *Absolution*, I intreated him by a signe, to sit downe. Then he said; *Father*, take you the care of my iourney from hence to the blocke, as you haue already promised; and you shall go aduertising me, from place to place, of such thinges as are fit, that I may haue, my whole soule for God alone. I will aduertise you

Of Signor Troilo Sauealls. 219

you, (said I) of all; Keep
your selfe prepared, and sit
downe.

As soone as he was set,
all the stringes of our very
harts, seemed to be moued
at once, to pray him that he
would be mindfull of vs in
heauen. And (h) euery one (h) It is
of vs who were presēt, both a signe
with wordes, and tears, did that
recomend himselfe to him, they saw
the best he could; and we strange
tokens
of Gods
fauour
in him.
were not able to satisfie our
selues, in the desire we had
of expressing kindnes to-
wardes him. And verily,
this

this was a death, of so much tendernes, that the remembrance of it at this time, doth affect me, at the very soule. Only the yong Noble Man, remained with a most Angelicall Countenance; and with a hart which seemed, not so much as to know, what belonged to feare.

This (i) *Signor Troilo*,
 was tal of stature; of delicate
 constitution; of colour rather
 oliuaster, then very faire;
 of black haire & thick;
 of face, neither fatte, nor
 leane

(i) A description
 of Signor
 Troilo's
 person,
 and fashion.

Of Signor Troilo Sattelli. 221

leane ; his eyes were blacke,
and full , and quicke ; his
nose sweetely raised ; his
mouth of a iust proportion,
& rather smiling, thē other
wise; his forehead competēt-
ly spacious , & he had not
so much as one single haire
vpon his cheekes . Of a
sweete voice , of ready an-
swares ; & so complete in
good fashion , that euen at
the block , he failed not to
salute , & resalute all men ;
according to the occasion ,
& their condition ; and not
being able to take of his hat
him-

himselfe, to make others do it for him. It hapned once that I desired him to let me wipe his face with a handkercheife; not that he was in any sweate, but only to refresh him a little. But he, having suffered me, to begin to do him that service, sayd; *Father, I need not this.* But I desired, that at least he would rub his face with his own hands, for it would refresh him; and instantly doing so, he said, to me in myne eare; *Father, I had an extreame desire, to stretch my*

Of Signor Troilo Sauelli. 223

*my selfe, but me thought, it
had somewhat of the Clowne.*

In conclusion, he cau-
sed all those souldiars who
had kept guard ouer him,
to passe before him, one,
by one; and so, (k) casting
himselfe vpon his knees, (k) It is
a true
signe, &c
a certain
fruite of
true pen-
nance,
to sub-
mit a
mans
selfe
mightily
for Gods
sake.
to euery one of them, as
they singly passed, he asked
pardon, most humbly of
them, with Noble and
Christian wordes; and he
left them also, liberall
donatiues. To the Gentle-
man *Porter*, he did the like,
and more; excusing himself
for

for the trouble which he had giuen him.

But now there remained no more to be done, for the time was run out, whē the (1) *Aue Maria* bell, did sound. Vpon the hearing whereof, we al recited that prayer, and he said it also, vpon his knees. Then saluting all the company, he sate down, & was silent. And whilest he held his peace, we spake amongst our

(1) In those Countreyes there ringeth a bell euery morning, noone, & night, when all men recite 3. short prayers, in remembrance of the Incarnation of Christ our Lord. This they do wheresoeuer they be, when the bell ringes, though it be in the streets; and there they salute one another, with a wish of the good day, or night.

our
brance of the Incarnation of Christ our Lord. This they do wheresoeuer they be, when the bell ringes, though it be in the streets; and there they salute one another, with a wish of the good day, or night.

our selues, with astonish-
met at many things, which
we had obserued in him, &
they were these. He did ne-
uer sweate. He neuer com-
playned of any thing. He
neuer placed himselfe, with
any shew of wearines vpon
his chaire. He neuer shew-
ed any vnquietnes. He ne-
uer wept, but whylest he
was making his confession.
He neuer sought to ease
himselfe, in the course of
Nature. He neuer had any
thirst. He neuer fainted.
He was neuer sleepy. He

P

was

was neuer ouerwrought with sorrow . He was euer fresh , and strong , hauing been , in that night , so many , and many tymes vpon his knees . He euer answered readily , and with a liuely voice . His memory neuer failed , or so much as wauered . He was handsomely , and modestly apparelled . He (m) spake not so much as an inconsiderate word . He neuer expressed a desire of any thing . He had , at certayne tymes , and vpon certayne occasions , a discharged , and smiling

(m) A
strange
image
of perfection,
was this
yonge
Noble
Man .

smiling countenance . He did completely giue euery man those titles of respect ; which was his due ; without fayling so much as once ; as to one , of *Reuerence* , to another , of *Honour* ; to another of *You* . He declared , most currantly , his last *Will* , which was , a sheet of paper , long . He was not taken by passionate tendernes , but only vpon the speach of the Lady his Mother . He spake most honourably , & christianly , of the Prince , & of the Iudges ; yea and euen of

them, who prosecuted the cause against him . All which particulers, or the most part of them, do happen otherwise, in others, who are subiect to the like condition. So that all those old experiēced *Confortatori* of that *Congregation*, which is called of the *Misericordia*, were amazed, to see how abundantly the Grace of God, had wrought vpon that soule, in the space of a few houres .

When this most deuout Noble Man, had thus held
his

his peace, and we had been
discourſing, amongst our
ſelues, of the thinges afore-
ſayd, he calling me towards
him, who yet was ſtanding
not farre off, ſpake to me,
in this manner. *Deare Fa-
ther, let vs make our laſt Recon-
ciliation with God.* And then
he made a ſhort recapitu-
lation, of all his faults; and
began (n) to accuſe himſelf,
of thinges ſo extreamely
ſmall; as hath giuen occa-
ſion, & matter to this ſoule
of myne, vntill this day,
wherein I write, and will,

(n) A
happy
ſoule to
be ſo
ſpeedily,
and ſo
intierly
cleaſed.

until the houre of my death,
both to be comforted, and
confounded.

Being vpon the end of
his Confession, he fell into
a most ardent weeping; in
such sort, as that bowing
downe his head towards my
hand, I was not able to en-
dure the heat of his breath.

And when I sayd to him,
“*Troylo* my Sonne; Cast a
“bridle vpon those teares of
“yours; doe not exasperate
“your own wound; it is now
“inough, and againe inough;
“you haue wept inough; you
will

will haue tyme to weep yet
again, when you come to
lay your Head vpon the
blocke, for (o) Christ. His
answere was this; I haue al- (o) He
ready told you Father, and now was to
I tell you so once againe; I weep suffer
for my sinnes, and not for my death
death. And when your Reue- for his
rence shall haue giuen me Ab- misdeeds,
solution, and I shall haue per- but he
formed the Pennance, which was to
you will impose (which only de- beare it
serues to be accompanied with patient-
tears) you shall find, that I will ly and
weep no more. And iust so it willing-
hapned; for wiping his face ly, for
the loue
of Christ

when I had *absolued* him, & I hauing acquainted him, with some necessitiyes of myne owne, to the end that he might giue me (p) assistance, in the sight of our Lord; he remayned, with eyes as full of serenity, and as voyd of teares, as if, in all his life, he had neuer wept.

(p) By
this holy
prayers
in hea-
uen.

But then hauing raised himselfe, it was thought fit, by all the Company, that certaine *Psalmes* should be repeated, whereof, I was to pōder some of the verses,
to gea-

together with the Confor-
tatori ; till such time , as his
houre should ariue . Where-
upon he sayd , It is now
broade day , and there cannot
be much time remayning . Our

(q) Lord be blessed , for making (q) Great
me passe through this night , piety &
so happily , and so holily . I gratitude
de.

thanke you deare Father, & you
Gentlemen , for your so greate
fauour . The good God reward
you for it . And heere , all of
vs recommending our sel-
ues againe to his prayers ,
we also againe beganne the
Psalmes .

At this time, the Executioner came in, and no man had the hart to tell him of it; but he perceiuing that there was a presse of people, did gently turne his face about, and saw him, As soone as he had set eye vpon him, he was not troubled with it at all; but (r) he
 (r) Vn-
 daunted,
 holy
 courage, armed himselfe only with the signe of the *Holy Crosse*; and making a countenance to me, who stood close by him, he rose, and sayd: *VVell, the houre is come; Gentlemen, let vs goe, and that cheere-*

Of Signor Troilo Sauelli. 235

cheerefully And they all an-
swearing thus : Yea let it
be done cheerefully, Signor
Troilo, cherefully, for the
loue of Iesus ; he turned
towards the Executioner ,
who kneeling down at his
feete, to aske his pardon ;
Do your office (said he) in the
name of God , for so , he will
haue it. Your Lordship (said
he) is to vnbutton your
doublet, about your necke.
And he (being as ready on
the one side , as he was
modest on the other) with
his owne hands began to
vnbut-

“ vnbutton. It is not inough,
“ said the chiefe *Executioner*;
“ the doublet must be put
“ off . But the rest of those
Officers of *Iustice* , were not
desyrous , that he should
put of his doublet . Yet the
generous Noble Man said ,
That howsoeuer, he would do it,
if they thought it fit .For (said
he) *it shall not greatly trouble*
me; and if you haue a mind to it,
I will strippe my selfe , from
head to foot, for the loue of God.
Already therefore , he was
beginning to vntye himself;
but it sufficed that he was
vn-

vnbuttoned to the shoul-
ders. Then, one of the
Confortatori putting him in
mind, of *Non erubescam* &c.
and the Officer comming to
tye his arms, in such a fashi-
on, as that, when he should
be arriued at the blocke,
his body might not haue
much leaue to mooue; In
the name of God (sayth he) bind
both my armes, and my handes
too, if your will be such. For
my Lord Iesus, was yet, much
worse bound for me.

Being therfore thus ac-
commodated, they cast a
gowne

(s) This
man had
truefaith
in Christ
our
Lord, &
his sa-
cred Pas-
sion,
who in
contem-
plation
and imi-
tation
thereof,
was so
willing
to suffer,
as you
see.

gowne about his backe; and he kneeled downe, before the *Altar*; in act, as if he had craued a benediction, at the handes of our Lord. And, without the least change of colour, beginning the *Miserere*, of himselfe; and being come as far as the outward roome, he paused there, with an incredible decency, and grace. And he sayd, to some of the by-standers, *Might I not thanke my Lord, the Gouvernour of the Castle, before I dye?* And they, presenting I knowe not

not what excuse, of his not being risen, he accepted thereof; and commanded a Gentleman, who serued the *Gouernour*, that he should thanke him in his name. And hauing demanded pardon of many of the Assistants, & exhorting them in some very few wordes to vertue; by the example, which there they had before their eyes of the contrary, he went on with the very same verse of the *Miserere*, where he had left before. And sometymes, turning
towards

towards me, he would be
saying, *Come (c) Father, come;*
to heauen, to heauen. And it

(c) See
whether
this Ba-
ron were
afraid of
death or
no.

was a strang thing, that he
being in pantofles, & going
downe such a long paire of
staiers, as that is; (which
stayers are much broken
by reason of the Artillery,
which vpon frequēt occasi-
ons, is drawne vp & downe
by that way) yet did not
his foot once slipp. Nay, &
I, failing to tread right ma-
ny tymes, though I were in
shoos, he willed me to take
care of my selfe.

When

Of Signor Troilo Sanelli. 249

When he was arriued
to the other open stayres,
where many persons of the
Castle were to see him; one of
the *Confortatori*, who was
well experienced in those
occasions, and stood on the
one hand, placing a *Crucifixe*
before him (and as it were
couering him therewith)
cryed out, with a stronge
voice, *Let* (u) *Christ Iesus* ^{(u) *Vino*}
liue; be not frightened, my ^{*Giesu*}
Lord. To which he, (after
he had ended the Verse,
which he was pronoucing)
made this answeare; *Yea,*

Q

let

243 *A Relation of the Death*

let Christ Iesus liue; in whome,
 whilst I am hoping, I do not
 feare to be confounded. And
 then said I, *In te Domine*
speraui, non confundar in eter-
num; which being repeated
 by him, he spake thus to
 them; Take (x) the Crucifixe
 aside; let all the people see me.
 For if I be good for nothing els,
 at least I may serue them, for
 an example. There passed
 one that way, with a bottle
 of wine in his hand, who
 saluted the Baron, vpon his
 knee, and the Baron, cour-
 teously resaluted him; and
 so

(x) A
 noble

courage.

so returned to the same
verse of the *Psalme*, which
he had formerly begunne.

Soone after, passing throgh
the people, which stode
there, a little, thicke, he

sayd; *Learne (y) by my exam-*

ple, to liue well, and pray for
me. And thus with *Psalmes*,
& *Iaculatory prayers*, he came
to the blocke, where there
was store of lookers on.

(y) Few
wordes,
and well
chosen.

It is not
there the
fashion,
for a
man to
stand

The intrepide *Baron*
pausing there, sayd thus. *I*
would desire, in these last mo-
ments of my life, to see, at least,
and salute, & thanke, the Lieu-

prea-
ching, at
the place
of his
executi-
on.

Q 2

tenant

244 *A Relation of the Death*
tenant Gouvernour of the Castle,
since I cannot see my Lord, the
Gouvernour . But the Lieute-
nant, by no means resolving
to go towards him (for the
extreme tendernes, where-
with he was taken) the No-
ble Youth, perceiving it,
and turning to me, sayd;
Father, his hart serueth him not
to come; and perhaps I make the
people stay too longe . O most
valiant, & most vndaunted
mind, which was troubled
more with the sleight in-
commodity of others, then
with the apprehension of
his

Of Signor Treilo Sauelli. 245

his owne imminent death.
At last, he cheerefully ad-
uauncing forward, the *Lieu-*
tenant, came before him; &
the *Baron*, casting himselfe
vpon his knee, said to me,
In courtesy, Father, take off my
hat. Which the good Gen-
tleman obseruing, (z) did, (z) A
with a most bitter, & lowd kind cō-
crye of teares, euen spread tention
himself, all vpō the grouūd; who
and the by-standers, vpon should
that occasion, did cast the- most
selues all, vpon their knees; exceed
nor was there any thing in cour-
heard, but a loud voice of tesy.
Q 3 teares.

teares This generous yong
Lord, sayd the, thus to him.
Syr, do not weepe; I had no de-
signe, but to salute you; to thank
you; and to begge your pardon;
as now I do, both of your selfe,
and, in your person, at the hands
of al them, who are present heer;
desiring them to learne at my cost,
and to pray for my soule. This
he sayd, with so stronge a
voice, as that he was heard,
notwithstanding the noise
of their weeping. I also, was
not able to stay my teares;
when he leaning towards
myne eare, spake these very
wordes

Of Signor Troilo Sanelli. 247

wordes, now below, as before he had done, aboue:

Behould, your Reuerence is weeping; and yet still you tell me, that I must haue a Noble Hart.

Then hauing repeated, diuers times, *In manus tuas Domine, commendo spiritum meum;*

and, *Suscipe me Domine, secundum eloquium tuum, & non confundas me ab expectatione mea;*

he was wished to ascend and then to lay himselfe

downe vpon the Scaffold.

At the same instant, one of the *Confortatori* saying to him, *Cheerefully Signor Troi-*

lo,

Q 4

248 *A Relation of the Death*
lo, couragiously Signor Troilo;
and a whole crye of prayers
being raised, and made by
all the company for him;
that valiant Hart, did an-
swere euen with a smiling
countenance; Know (a) Gen-
tlemen, that I dye cheerefully,
for the Loue of Iesus Christ,
& in Pennance for my sinnes.

(a) A no-
ble, and
holy,
valiant
hart.

As therefore he was
laying down his head; where
(said he) *is the Father?* And
turning towards the *Execu-*
tioner, he sayd, *Stay a while;*
for I will be reconciled. And
beckning me, first, towards
him

Of Signor Troilo Sauelli. 249

him with his countenance;
Father (sayd he) on this hand,
I place my (b) Good Angell; (b) These
and on that, S. Paul, and S. Saints be
Iohn the Baptist; our B. vied, as
Lady, shall stand before. Your interces-
Reuerence must remeber, to per- sours for
forme the promise, which you him to
made me. I will say, O bone Christ
Iesu, esto mihi Iesus; O good our
Lord Iesus, be thou a Iesus to Lord.
me; and when you shall see, that
the corde is in cutting, you must
say, Ego te absoluo &c. that
so, when I shall inuoke the name
of Iesus; and you absolue me;
my soule may begin her iourney,

Q s from

*from this body of myne, towards
beauè, by the mercy of my Lord,
as I confide it shall.*

(c) So
that his
memo-
ry and
courage
was far
from
fayling
him ; &
perhaps
there is
hardly
to be
found in
any hi-
story, a
nobler
Chara-
cter, of
wisdom,
presence
of mind,
magna-
nimity,
and lan-
guage.

I do ingenuously con-
fesse, that I was so mightily
amazed within my selfe, &
I fell into such an excesse of
weeping, that I had not a
word to answere, at the in-
stant, but in the language
of teares. And he, in laying
his head vpon the blocke,
expresly spake these very
wordes : *Deare Father, draw
neere me. Let it suffice, and I
take you to witnes, That (c) I
protest my selfe, in my desire to
lay*

Of Signor Troilo Sanelli. 257

lay downe a thousand heads, in
this one head of myne; and in
this one life, to offer up a thou-
sand liues. I accuse my selfe, for
not doing it, with that seruour
of deuotion; that vehemency of
Contrition; and that prompti-
tude of resignation, which I haue
beene told, and taught. But I
know not how to do more. I ac-
cuse my selfe, as truly, of all the
sinnes, which I haue confessed
vnto your Reuerence, as if now
I did repeate them to you, one,
by one. In Pennance, if it
please you, I will giue my head
to Christ, as a punishment which
is

252 *A Relation of the Death*
is most deserved by me ; and of
you I desire Absolution .

So did this Noble hart,
which neither was, nor was
to be conquered, or daunted,
lay downe that head,
vpon the blocke . And saying
then, *Bring* (d) *hither the*
Crucifixe, that I may see it ;
he began also to say, *O bone*
Iesu, sis mihi Iesus ; O good
Lord Iesus, be a Iesus to me,
being accompanied by all
the people, who were already
vpon their knees, and
who also, inuoked the name
of *Iesus* . And my self, standing

(d) See
how this
true
Christia
courage,
continues
euen to
the end,
and in
the end .

Of Signor Trüilo Sanelli. 253

ding close, at the one side
of his head, and looking
still, when the *Executioner*
would go about to cut the
corde, as soone as I saw,
that the knife was lifted vp,
for that purpose, I said out-
right, *Ego* (e) *te absoluo ab* (e) I abs-
omnibus peccatis tuis, in nomi- solve
ne Patris, & Filij, & Spiri- thee frō
tus Sancti, Amen. He did all thy
then, both more speedily, sinnes in
and more lowdly then was the name
his custome, say, *Iesu, sis* of the
mihi Iesus; O Iesus, be thou a Father,
Iesus to me. And at the instāt, & of the
his head flew off, at once, Sonne,
from and of
the holy
Ghost.

from his body . And my
 selfe, with many others also,
 did see, that his head being
 already cut off, did produce
 the last syllable of the name
 of *Iesus*, with a strong kind
 of hisse, or whisper . And
 the soule, I trust, did fly vp
 free, into (f) Heauen; ador-
 ning all his former life ,
 with a holy end; vpon that
 very day, of the yeare, wher-
 vpon the most Illustrious
 Lord his Father , had de-
 parted out of this life, be-
 fore this Sonne of his was
 borne

(f) His
 body
 was in-
 terred,
 in the
 Chiesa
 Nuova.

Of Signor Troilo Sanelli. 259
borne ; that former being
the 18. of April, Anno Domini
1574.

UNIV.
LIB.
CAMP.

FINIS.

payd to Mr Higson
Sixtine Shillings

payd to Robert Oxinton
Six Shillings Six pence

payd Mr Jackson eight
Shillings Six pence
due to dyers 03 - 06 &
payd to M^r Hooge
four Shillings
wynn & Collier

March 11th 1800
Cord... ..
... ..
... ..

~~Mr.~~
~~... ..~~
~~of~~
~~... ..~~
~~... ..~~
~~of~~
~~... ..~~
~~... ..~~
~~of~~

March the 17th

Donnyes cart
two and thirty loads of
parmy gravell carted

Robert Summets cart carted
7 loads of Gravell

M^r Huntos owne cartes
carted Tenn loads of Sand
to the temple this week

~~Robert Hunt's cart~~
~~carried 2 con loads~~
~~of gravel 3 loads of sand~~
~~Honey's cart carried~~
~~3 aben 5 con loads of~~
~~gravel and 4 more~~
~~Edwards cart carried 2 con~~

